Holiday Greetings from the NC Staff . . .

THE NEW CANADIAN

An Independent Organ for Canadians of Japanese Origin

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—JACK HEMMY photo

CHRISTMAS, 1955 . . .

CHRISTMAS, 1955, doesn't look much like this in Toronto, for there hasn't been a great deal of snow to date. Winter has definitely made its arrival in the Queen City, however, as the mercury dropped below the zero mark Tuesday and a coating of ice covered the office window at The New Canadian for the first time.

* * *

We Need Your Support

Most of our readers, we're sure, would like to see a Nisei newspaper carry on. However, rising publishing costs mean The New Canadian must have support to make ends meet. Not the least in the ways readers can help is by renewing their subscriptions regularly. And we need new subscribers, too . . . . (nearly 100 issues per year for only six dollars).

And we hope more and more readers, particularly outside Toronto, will help us out with contributions of news and views. We'd appreciate receiving any local news items of interest to Japanese Canadians.

* * *

New subscribers until the end of January will receive free copies of this 64-page Christmas issue.

* * *

FINAL ISSUE of the year is Saturday, Dec. 31. After New Year's, we'll return to regular twice-weekly publishing with the Saturday, Jan. 7 issue.

—The Editors

Urge Nisei to Lead In Centre Project

After regretfully accepting resignations by Koei Mitsui from the chairmanship of the planning committee for reasons of ill health and by general chairman Ed Ide, last week's Toronto JCCA community centre meeting heard the Issei opinion that the older Nisei should take the lead in the project.

Speaking for the Issei members of the committee, Fred D. Kondo suggested that the Nisei nearing middle age should take the initiative in organizing the project for a centre for Japanese Canadians in Toronto. The Issei will follow suit and give their full support, he said.

Next meeting on Dec. 28 at the Kotobuki-Kai hall will appoint replacements for Mitsui and Ide.

Gaimusho Considering Personnel Changes

TOKYO.—The Japanese Foreign Office is reportedly considering the recall of Ambassador Sadao Iguchi from Washington as part of a large-scale personnel change in overseas diplomats early next year.

S. Kase, presently an observer at United Nations, is expected to replace Iguchi, while Dr. Koto Matsudaira, ambassador to Canada, is slated for the U.N. post. Reasons given for the changes include Japan's failure to enter United Nations, as a result of Russia's veto.

BAN COTTON EXPORTS

TOKYO.—A total ban of export cotton goods to Canada effective Dec. 19 was announced last week by the Japan Trade Ministry. Increased imports by Canada this fall of Japanese cotton goods had led to fears of an overflooded market. The restriction was recommended by Ambassador Koto Matsudaira of the Japanese Embassy at Ottawa.

Japan Official Arrives For New Trade Centre

A Japan Trade Centre, the first of its kind in Canada, will open in February at 83 Yonge St., Toronto. Tsurunosuke Ishima, formerly of Daiichi Tsusho Trading company, arrived here this week to take his post as manager of the centre.

Japan has other such centres in San Francisco, New York and Cairo.

Joe Yamauchi Misses Top Rookie Rating By One Vote

REGINA. — Backfielder Harry Lunn of Saskatchewan Roughriders has been voted rookie of the year in the Western Interprovincial Football Union.



JOE YAMAUCHI

The 21-year-old Lunn led the balloting by sports writers and sportcasters in the five league centres by a narrow margin over fullback Joe Yamauchi of Calgary Stampeders and quarterback Don Getty of Edmonton Eskimos. Lunn received 32 points against 31 for both Yamauchi and Getty.

(For more on Yamauchi, see section two, page four.)

MISINFORMED

The New Canadian has been informed that Mrs. Ayako Adachi, who was struck down by a car last week in Toronto, was under the care of Dr. M. Davis, not Dr. M. Yoneyama, as reported earlier. Dr. Yoneyama is a pediatrician.

MIYAZAWA TO INSPECT CONDITIONS IN JAPAN IN METAL INDUSTRIES

VANCOUVER. — Trade unionist Joe Miyazawa will leave on a six-month mission to Japan early in January for the 7,500,000-member International Metal Workers' Federation.

Miyazawa, 31, started his union career as a millworker and is now associate director of research and education for International Woodworkers of America (CCL). He will be loaned to the International federation for the special duties.

Part of his job will be to survey working conditions in Japanese metal industries and invite Japanese unions to join in a mutual aid plan with the metal workers world secretariat. Ultimate aim of the pact is the uniform improvement of metal workers' living standards throughout the world.

Joe speaks Japanese and he'll take his wife and two children on the trip. It will be his second mission to Japan. Last year he visited the country to boost Japanese participation in the International Confederation of Free Trade Unions. He was on his way home from an ICFTU conference on workers' education in Calcutta.

Steveston Girl Helps Recover Lost Funds

VANCOUVER.—Klemtu delegate Mary Ann Mason lost her purse and its contents shortly after arriving in the city for the fishing industry shoreworkers wage conference held recently. Other delegates came to her assistance when a collection was taken under direction of Mary Miki, Steveston shop steward and also a delegate at the meeting. $71 was collected.

Who'll Be the First Baby in 1956?

As Bobby Nakamura snuffs out the candles on his fifth birthday cake in Lethbridge on Jan. 1, somewhere else in the country another JC baby will probably be born that same day. Bobby, who made his arrival on New Year's Day, 1951, was the first of five babies "honored" to date in the New Canadian's First Baby Contest. All but one of the subsequent first babies were also born on Jan. 1, the only exception being Kenneth Sakaguchi of Toronto, 1953 winner, born Jan. 2.

Pictured here at 11 months of age is June Ellen Nunoda. June Ellen was our 1955 winner, making her arrival at 3:35 Jan. 1, weighing 6 lb. 4 oz. When this photo was snapped by her father, Art Nunoda of London, she was almost ready to take her first steps on her own and had grown to 2' 4", 22 lbs., including eight teeth.

Contest rules stipulate that one or both parents must be of Japanese descent and the birth must take place in Canada. Time and date of birth must be confirmed by an attending physician or nurse. All entries must be received by Jan. 15, 1956, for the coming contest.



. . . Christmas Issue, 1955

THE NEW CANADIAN
Published Wednesday and Saturday each week as a medium of expression and news outlet among those of Japanese origin in Canada
HENRY MORITSUGU ... Editor
TAKAICHI UMEZUKI ... Japanese Section Editor
KEN MORI ... Advertising
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LETTER from the EDITOR

The dust is settling and the [illegible] come (after three weeks) signs of a reality are beginning to set in at the NC office. Christmas issue 1955 is on its way to Fed[illegible] ... as soon as these words are [illegible] the Underwood and set in type.

Reading from front to back [illegible] numbers are rather [illegible] ... here's a rapid-fire run down of our contributors:

Ken Adachi, who's working his way through college, lets us in on one of his extracurricular activities. Adachi also helped us summarize the short story contest. **F. Y. M.** comments on a topic concerning more and more Nisei these days, and **Betty Wangenheim** chats about [illegible] encountered in research for her thesis for M.A. N. **Rae Misumi** (nee Kutsukake) has a poetic offering, while Sue Sa[illegible] [illegible] talking about a [illegible] pet.

The Japanese section has uncovered some interesting information in their Issei survey. Comments by **Bill Hosokawa**, one of the top Nisei in the writing business, are reprinted from the 1954 holiday issue of Pacific Citizen. After several nights spent in research, **Eddie Hisaki** has come up with good coverage of the sports year. **Lucy Ikata's** listing of Japanese national holidays concludes the second section.

F/O **George Nishimura** gives an account of a transocean flight while **M. Sitary**, who's just as bothered as we about this Nisei bowling "problem", comments on American movie technique. **Jack Nakamoto** has contributed another Mag cartoon, and **George Morita** drew the illustration for the Adachi piece. The immediate work of landscape designer George Tanaka is portrayed in photos borrowed from Canadian Homes and Gardens magazine. Other photo credits are indicated in captions.

A big thanks to all of these people and to many others who helped in some way in the production of this edition. To the advertisers, our appreciation for making this issue possible.

And more notes: Kelowna's Buddhist Scouts are now 10 in number and have made considerable progress in their ten months of existence, reports scoutmaster Jim Kitaura. ... Flying Officer Nishimura is back home this week from his round-the-world flig[illegible] ... The small number of entries seems to indicate that our short story competition is too limited in scope. A literary contest encompassing various forms of writing seems more suitable, and we hope to look into this further.

So, until the Dec. 31 issue ... best wishes from T. Umezuki and Ken Mori of the Japanese section, Kiyoshi Koyabu and Hisao Ui of the composing room, Margie Umezuki and yours etc.

dates and doings

by Margie

THE TEAHOUSE OF THE AUGUST MOON as you know, is in town and [illegible] up to its impressive advance publicity. Larry Parks was wond[illegible] in the role of Sakini, delivering his Japanese [illegible] ... some of us Niseis, and speaking broken English like a [illegible]. The teahouse itself was beautiful. You could [illegible] the atmosphere of a balmy summer [illegible] with [illegible] in the breeze. As a matter of fact, when the teahouse was assembled right before our very eyes, you could [illegible] swaying gently in the breeze. [illegible] ... the entrance of Lotus Blossom [illegible] ...

Lotus Blossom ... Beiko Sato, is a 23-year-old Los Angeles-born Nisei, daughter of a Buddhist priest, who started taking dancing [illegible] ... "Just like any other girl." She has [illegible] in eleven motion pix, half a dozen TV shows including One Man's Family, My Series of Chinatown, My Little Margie, and Tokyo Police, and made a name for herself as [illegible] in Kismet on Broadway. She has also [illegible] night clubs.

[illegible] career, Miss Sato has no definite plans on a theatrical future [illegible] for a Nisei to get a job since Oriental parts are limited. [illegible] dancing and acting, she attends college in California.

As far as Lotus Blossom goes, she admits feeling a bit "hazukashii" when there are Japanese in the audience as she has never seen a real geisha and feels she's not acting true-to-life, but as far as the Niseis in Toronto who have seen it are concerned, she does full justice to the part. She has never been in Japan but may go as a tourist. When asked about the note in Dorothy Kilgallen's column about seeing Marlon Brando, she explained that that was because he was to play Sakini in the movie version of the play, opposite Machiko Kyo. ...



BEIKO SATO

Incidentally, yours truly almost landed in the show. ... While waiting to get in touch with the company manager to request an interview with Miss Sato, we chatted with the program salesman who wanted to know: "What do you do— Sing ... Dance ...?" He also sells souvenir cricket cages complete with lucky crickets.

FOOTLITES: At the dinner and discussion held by the Kisaragi Club last Sunday for the Japanese players in the cast, it was found that Kikuya Yoshiwara who plays the ancient man is really T. Kitamura, kid brother of Ken Kitamura, proprietor of Pacific Lunch on Yonge St. He used to work at his brother's drug-store 32 years ago, the Taisodo in Vancouver. Last week he also met his other brother [illegible] for the first time in 34 years. ... Mr. Tora Nakamura, a native of Washington who plays one of the leading roles, confessed that he often forgets his lines but makes up for it by gesticulating wildly until he gets his cue from the prompter—gets away with it, too. He turned out to be an old acquaintance of Tom Matoba of Toronto—they went to Japan together on a six-month baseball tour in the early 1920s. Mr. Matoba was with the Asahi team in Vancouver. Mr. Nakamura and his daughter Eileen (who plays Miss Higa Jiga) are both skilled in Kabuki drama. ... All the players

(Continued on Page Seven)

MESSAGE from Ambassador Matsudaira



It is with very great pleasure that I send you all a message of friendly greeting for the holiday season.

As 1955 draws to its close, I feel it a most fitting moment to look back over the year that has gone and comment to you on a few aspects of the present improved relationship between Canada and Japan.

During this past year our two countries have achieved a closer and happier relationship than ever before, which has been due, in no small measure, to the unfailing goodwill and generous support given to Japan by the people and Government of Canada. We particularly appreciate the support given by the Canadian Government on the occasion of Japan's accession to the Colombo Plan as a donor nation and, again, on the occasion of Japan's application for membership in the General Agreement on Tariffs and Trade. More recently, we have been grateful for the Canadian support of our application for membership in the United Nations. These occasions, amongst others, have served to strengthen the growing friendship between our two countries.

Our trade relationship with Canada has also shown an encouraging and more equitable pattern of growth. This improvement can best be illustrated by figures. Two years ago, the ratio of our trade was 11-1 in favor of Canadian exports to Japan. Today it is 3 to 1. This is particularly noteworthy when it is borne in mind that this improvement was achieved without any major disturbance in the Canadian market and without unfair prejudice being shown against any Canadian industry. Notwithstanding this, however, some Canadians have expressed alarm at the increase in Japanese imports and seem to fear that they will flood the Canadian market. I assure them—and you—that we are striving to create a pattern of trade which will be beneficial to us both, based on a complementary rather than a competitive basis. At the same time, we hope to achieve a more equitable balance between our imports and exports. We believe that increased trade between us on such a basis will benefit the economic well-being of Canada as well as Japan. Our objective is sound and honest business with our trade on a firm and enduring basis.

To end on a more personal note, I wish you to know how heartened and encouraged I have been by the warmth and cordiality shown to me by Canadians in all walks of life. I am confident that the New Year will bring an even greater measure of goodwill and harmony to the relationship between Canada and Japan.

A Merry Christmas to you All and a Joyous and Happy New Year!

Dr. Koto Matsudaira
Embassy of Japan, Ottawa

息子の縁談（六）

林 房 雄

小太郎君は笑いながら階段をかけおりて、女店員の……受話器を……

「……お待ち……小太郎君は……」

……

「小太郎、あなたは私に恥をかかせる心算ですか？」

「この縁談をことわるなら、かえって恥をかきます。ダイアモンドに眼がくれて、乗っちゃいけない……」

「ええ、どうぞ！」その方が話がはっきりします。ぜひ会っていただきたい人が今ここにいますし……」

大熊さんがそっと近づいて来た。鼻をしのばせて、

「おいおい、そんなことを……」

小太郎君は受話器の口を……

……

くれたまえ。三十分だけ」太郎君は階段をはね降り、店の外に飛び出した。……

……

「小太郎さん、……ない」

「大丈夫、信号は青だ。」

二人は腕をとりあい、もつれあいながら、銀座の人波を横切った。

三十間堀の通りを、東京温泉と逆の方向にちょっと歩くと、「天勝」の看板と、汁粉屋「松村」がならんで見える。

小太郎君は追っかけて、

「ほら、昨日話した持ちこれなの？」

「栗田金平という……要するに金持ちのわがままオヤジさ。金の力でアメリカ・セコハン娘をおしつける……」

「何が……？」

「なんだか解らないけれど背中が寒いみたい……」

「あッ」

松村の料理屋の下に、虎子夫人が女の仁王様のように立ちはだかって、こわい眼つきで二人をにらんでいた。

「あたしも知らないわ、……

「あたし、なんだか、こわ……」



故 まつ 儀（六十六才）去る十一月十七日発病後小康を得ましたが二十日再び……併発し……醫の診断に……八方治療に手を尽しましたが其効なく遂に十二月二日午前七時十分……知人……諸氏へ謹告申上ます。……並に……会等の代表……見舞を受け……に有難く感謝に堪えません。十二月五日午後八時合同教會に於て則末牧師司式、今井氏補佐の告別式執行の際は夜分寒冷にも拘らず聖堂に溢るる多数皆様の御参列を忝うし其上御丁重なる弔辞弔電供花並分の供花料を頂き御芳志の段有難く御禮申上ます。同六日午前十時半コリンス葬儀社に於てカッノフ博士司式の下に則末牧師葬儀式執行、マウントロイヤル墓地に埋葬致しました。皆様の御厚情に深々感謝する外ありません。一々参上御禮申上……

喪主	小林知明
長女	小林晴子
	岡永節
三女	登美枝
長男	一知
	恵夫
	忠男
四女	若林明子
二男	博愛
三男	正義
四男	笑子
五男	鷹雄
六男	佐子
五女	忠子
在日本従弟	井田忠太郎
親族	小林石三郎
親族代表	門永鹿太郎
西山ひで	若林忠次郎
田嶋兵蔵	霊木千代
	増松とめ
外親類並に友人一同	
モ市日本人合同教會	
同 婦人會	

移民問題成行を

カナダ人一般に知らせ理解求む

オンタリオ州市協の委員會が十二月十日ハミルトンで開催されケント、ハミルトン、トロント各市協からの代表者と州市協幹部が出席して協議、

▲雄辯大會は三月初旬にロンドン又はトロントで開

▲次の委員會は二月にロンドンで開催

と決定、移民問題につきトロント市協の特別委員會でいろいろと研究している點を梅月氏から詳細に説明したが、ハミルトン市協の下田ボブ氏の提議により、年が明けてからオンタリオ州市協で移民問題關係の各種情報をまとめて各市協チャプターに配付し、各市協はこれによつて機會あるごとにカナダ人一般に對する理解増進運動をすすめることになつた。

中堅層を主動者に

ト市協の會舘建設委員會

トロント市協の會舘建設委員會が十二月十日夜開催された。一世二世の委員が出席して協議したが、一世側は「會舘建設は二世中堅層」[illegible]間はこれに協力支援して行く」という意向をひれきした。財政部委員會で度々會合して資金募集方法その他のプランをたてている報告は承認せられたが、

▲企劃部の三井幸英委員長が病氣で仕事が出來ないため辭任

▲建設委員會の委員長井手エディー氏が仕事の關係で任務遂行不能につき辭任

は何れも承認して十二月二十八日（水）午後八時から寄合社交室において更に全員委員會を開き後任者を選定することになつた。尚建築家の森山レイモンド氏も委員に加わり協力してくれることが豫期されている。

三十年振で再會

「名月茶屋」出演で北村兄弟對面

目下トロントのアレキサンダー劇場で毎日大好評を受けて開演中の京劇「名月茶屋」に出演中の一日系俳優が三十年ぶりで兄弟に再會したという話――吉原菊彌の藝名で一行に加わつている北村德太郎氏は、現在トロント市ヤング街に店を出している北村兄弟商會の北村賀二郎氏の實弟。今から三十三年前に晩市パウエル街の大正堂にいたことがあり好きな道を選んでニュー[illegible]に起きすつさ藝道に勵んでいて今回「名月茶屋」巡業團に加わりトロントにやつて來たわけ。「永い年月をおいて再會した賀二郎兄さんの顔はオヤジそつくりでした」と語つている。弟にあたる北村勝氏とは同氏がまだ中學に行つている頃の三十五年前に日本の鄕里で別れたきりだつたのでこんど會つたときには解らなかつたという。また一行中の「日系座頭」格の中村鶴英氏は歌舞伎俳優としての經驗もある人だそうだが、この人は元シアトルの「朝日」野球團の選手で、昔年の晩香坡「朝日」の名ショートスタブ的場仁市氏とは連れだつて日本に遠征したことがあるという仲、從つて度々晩香坡にも見えたことがあり知人も多いわけである。如月クラブの有志は日曜日夜一行を招いて晩餐會を開いたが所用でニューヨークその他へ行つた人を除いて中村鶴英、吉原菊彌、伊藤ジョージ、篠原ジャック、金澤マニー、渡邊實、岩瀨グラディス嬢氏が出席、晩餐後座談會を開いた。金澤氏は日本の輕業、足藝の名手であり、伊藤ジョージ君はハワイ生れの奇術師、岩瀨嬢もハワイ生れでフラ・ダンスが上手。尚この一行は正月二日から二週間モントリオルで開演される。

西村氏を追加

本紙特別號第一部に報じられている在加五十年以上の一世パイオニーア中に、在加五十五年、滋賀縣出身の西村新左エ門氏（トロント）の名前をもらしましたので追加致します。

紫煙　ケンソー

今年も暮れて

▽このらんに書けるまでに特別號はもう手がかからなくなり、あと一息で重荷がおろされるという氣持ちを年末になると私たちはかならず味うのである。それは一種の滿足感でもある。歳末の街を夜おそく歸途につくとき、一年もほんの殘り少くなつた、と平凡ないい方だが、月日の流れの早さにハツとおどろくのである▽雪の凍つた街路をシヤクシヤクふみしめ、クリスマス・ツリーが家々の玄關口やガーデンに五色の電球をつけて美しく明滅するのを眺めながら歩くのはよい氣持ちである。そして南國地方の、いつも雪のないクリスマスや正月は殺風景に違いなかろう、と立てたオーバーのエリのなかで考えるのである▽車体は古く、さでもよくゆれて走つた市電に夜業の疲れをのせて歸へ、と書いたことは再び繰り返さずともよく、いまではヌンズンと急スピードの地下鐵で夜刊の新聞に眼を通せるくらいに往復は樂になつた。住めば都で――とも書き、親密さをくみ取れるまでになつたこともつけ加わたことはいまとでも變りない。▽ただ望みたいことは、これ以上に、さんでもない大都市となり、冷たい建物さ人間の集まりになつてもらいたくない、ということだ。やがてはカナダが最大になると威張るのに對して小さいレスタントを覺え、カウンッリー・タウン的な温味を失わずに、とトロントニアンになりきつた心持ちで今年も暮れて行く空に投げつける願いである。

各種催し

△ト市佛教會　クリスマスの日午後二時と七時の二回會堂で日本映畫「親子鳩」と「あこがれの星座」を上映。

△ト市協ダンス　十二月三十日午後九時からレキポーン街五八二のコロンバス・ホールで。

△日加映畫社　モ市でクリスマスの晝夜二回、日加會館で映畫を封切る。

クリスマス・サンデー

▲合同教會―午前十一時家族禮拜「平和の君」清水牧師

▲聖公會―午前九時半聖餐

雜録

深い感謝とおねがいと

梅月生

十二月二十日、午前十時、もう六、七時間でクリスマスと新年特別號は印刷・發送を終える。私はいま、紙ざれに書きちらした。●をたよりに、この稿を活字にしている。氣ぜわしいことだが、もう一と息で出來上ると思えば心豊かさる。

少ない人手と不完全な設備で、特別號發刊という大きな仕事を、ここまでやりとげて來ることができたのは、みんなの努力の結晶ではあるが、それにもまして愛讀者や廣告主の温かい勵ましによることもあるのである。日頃の御支援を併せて、ここに改めて深い感謝を表明し、來たるべき年においても皆の御支持をおねがいしたい。私たちはより良い新聞、より以上の奉仕を常に心にかけて精進これ努めている次第であるが、私たちに氣のゆるみを起さないように、絶えまなき御べんたつと御協力を一段とおねがいしたい。何よりも私たちが必要としているのは、更に多くの新購讀者である。愛讀者諸氏は、とくにこの特別號を示して知友の方々に購讀をすすめていただきたい。

忙しかつた過去一ヵ月間である。みんな多少のつかれは見せているが元氣いっぱいである。六名の就業員のうち私だけが一世で、その他はみな二世である。これはニューカナディアンの一つの特色でもある。戰爭出來れ、と、二世と働らきつづけることが出來た私は、これを大きな幸福だと感じている。元氣を出さずには居られないわけでもある。

今朝は零度下二度だということだった。キリッとした寒さで氣持がよい。太陽もかがやいている。冬の日はこうした天氣が最上である。町はずれの私の方面では、毎晩雪が少しずつ降るのか、またはドリフトで粉雪が動くのか、前日の足跡は消えて美しくなっている。ほとんど一年中、毎朝外に出て、二、三分間ゴルフ・クラブを振り廻すのが、私の毎日の唯一の運動である。雪の中でゴルフのまねをするのは氣違いじみた沙汰だが、これはもう、二十年以上も前のカズロー時代からの私のならわしである。とくにアイオンのグリップ加減を練習するのに、これはよいことだと思っている。

こうして活字を相手にしていると、いろいろな雑念がわいてくる。ゴルフよりも、昨年來私は釣りの方に、トラウト釣りの方に日曜日を打ちこんでいる。こういつただけでも、私の目の前には、あの川、この川、がのプール、この木蔭、が樂しい情景がひろがってくる。だがこれはまだ四ヵ月待たねばならない。

同時に、市場のことその他、あれこれと、あわしたい、こうありたいと考えめぐらす事々も脳裡に浮かんでくる。クリスマスを過ごし、年を送って、ときもっいたら、多少はゆっくりした氣持で、何に彼と考え、それを書いてみたいと思っている。

もうスペースは埋まったらしい。最後で失禮だけれども、たくさんの方々からいただいた良い御寄稿に對しても早く御禮を申し上げたい。全部を收錄できなかったので、殘り次々に發表して行くことにしたい。

元朝を祝ふ

板口富美子

きびしい寒さの中で洗われて
無垢にきよめられた
まあたらしい朝がおとずれる。
すべての過去はなく、
はりおこされるべき未知のみがふかぶかとうずもれて
目のかぎりはてしない
あたらしい年のはじめ。
雪をわって生れた
水仙の花のように清淨なこの朝の心に
おごそかに　おもい　あらためる。
この一年の祝福を、決意を。

人事消息

■婚約

▲トロントの面谷友太郎氏夫妻三男常夫君と同市の林藤次郎氏夫妻二女千代子さんは勝山勳氏夫妻の世話で十二月十日インターナショナル樓で婚約披露した

▲レイモンドの寺北正男氏夫妻四男義之氏とテーバーの武良國榮氏夫妻長女洋子さんは高目吉藏氏夫妻の世話で十二月四日レ市ニューチャイナで婚約式を擧げた

■結婚

▲晩市の關川克巳氏夫妻息明氏と關利行氏夫妻息女輔枝さんは北川氏の世話で十二月十日晩市第一合同教會でマクウイリアムス牧師司式により結婚式をあげた

▲レイモンドの大石實義氏夫妻長女ルリーさんとホルガリーの永田三四郎氏夫妻の息政弘氏は田尻元雄氏夫妻の世話でレイモンド佛教會に於て猫田開教使司式の下に結婚式を擧げレ市アレキスホテルで披露、米國へ新婚旅行した

▲レイモンドの松木正雄氏夫妻長男大陸氏と池田榮太郎氏夫妻息女節子さんは杉本直道氏夫妻の世話で十一月廿三日レイモンド佛教會に於て猫田開教使司式により結婚式を擧げレ市マーキス・ホテルで披露、米國へ新婚旅行した

▲トロントの中川茂雄・ベル氏（父母は在日）氏と田中佐太郎氏夫妻息女ミチオ・フェレスさんは中川光藏氏夫妻の世話で十二月三日トロント佛教會に於て結婚式を擧行、グランド・ガーデンにて披露した

▲ウィニペッグの海田陸二氏夫妻長男ジョーイ丹平氏と秋本順子さん（父母は在日）は仕田爲次郎氏夫妻の世話で十一月十九日ウ市佛教會に於て西村開教使司式の下に結婚式を擧げマルボローホテルで披露、加州方面へ新婚旅行した

■出生

▲レイモンドの松野壽氏夫人キヌ子さんは十一月十六日同地病院に於て男兒を出產、ダンリー・通と命名

▲レイモンドの西山積生氏夫人勝子（舊姓唐木）さんは十一月廿八日同地病院に於て女兒を出產、マーリーン清美と命名

▲ハミルトンの熊本渉氏夫人文代さんは十二月一日女兒を出產、ゼイン・マリーと命名

■死亡

▲入院中だつたトロントの竹中傳二郎氏夫人は十二月十七日遂に死去、十九日夜トリニティー教會で葬儀が執行された

ニューカナデアン

THE NEW CANADIAN
479 Queen St. W.,
Toronto 2-B, Ont.
(Phone EM. 6-5005)

每週水土二回發行
一年六弗 半年三弗
編集者 森研三
日本文 梅月高市

國連大使に松平氏(在加大使)有力

井口大使の後任に谷顧問、來春に大巾異動か

【東京、露木發】日本政府では駐米大使の更迭を考えているもようである。現井口大使は吉田內閣當時に任命されたもので、昨年暮鳩山內閣が組織された時にも話題になったのであるが、最近の政情は井口大使に勇退を求める空氣がいよいよ强くなって閣議でも再三協議されたと信頼筋の情報である。加瀨國連大使の後任には現駐加大使松平康東氏が有力である。駐米大使には谷外務顧問かも知れぬといわれているが、來年早々に駐米大使の更迭を行うと同時に相當の異動が發表されるものとみられる。

加瀨、井口大使ら顧問に任命か

時事通信によると、日本が國連加入に取殘されたための不滿が日本中に高まり、この結果として加瀨國連大使とともに井口駐米大使に對しては米國に對する情勢判斷が誤っていたとの政府部內の批判もあって兩大使の更迭問題が急速に具体化してきていると報じている。目下のところ駐米大使には谷外務省顧問が最有力で、一部には松平駐カナダ大使を推す意見もある。しかし加瀨大使が更迭される場合には松平大使が國連大使の後任となる公算が大だとみられている。なおこの更迭が實現すれば井口、加瀨兩大使は外務省顧問に任命されるもようである。

重光外相不信任案は否決される

【東京時事通信】日本が外蒙古とともに國連加入に取り殘されたことは外務省の判斷が誤っていたとし重光外相不信任案を社會黨側が先週末衆院本會議に上程した結果、贊成一三五票、反對二五九票で否決された。

ソ連の眞意判斷はできぬ

【東京時事通信】重光外相は先週末の衆院外務委で國連加盟、日ソ交渉に關する質問に對し次のように答えた。

一、ソ連が日本の國連加盟を阻止した眞意は即斷できない。日ソ交渉を早く妥結させるための壓力だとの見方もあるが、いずれにせよ日本への壓力であることはもちろんである。

一、加盟問題の經過を通じて自由陣營と共產陣營との對立あつれきはきわめて深刻であることがはっきりした。このあつれきが日本加盟を中心として火花を散らしたのが今回の事態である。

一、日ソ交渉は從來の方針に從って促進する。松本全權はソ連側の用意ができ次第ロンドンへ歸任させる。

一南千島が千島であるか否かはサンフランシスコ條約の調印國の意向を質す必要があるので、米國その他に問い質したところ、米國としてはサンフランシスコ條約ではっきり線を引いてきめたものでないから、ソ連との交渉によってきめて差支えないとの意向を表明してきている。

初代所長として伊島氏が着任

カナダにはじめて開設される日本のツレード・センターはいよいよ來年二月中旬トロント市內ヤング街八三に正式オープンされる運びとなり、今週二十日初代所長として伊島錦之助氏(元第一通商取締役)が着任した。海外における日本貿易センターは既設のニューヨーク、サンフランシスコ、カイロを加え四カ所となる。

四時間で飛ぶ 晩市とト市間

次から次へと飛行記錄を樹てながら世界一周飛行の途上にある英國のコメット三號は先週末ハワイからバンクーバーに記錄的タイムで到着、去る日曜、バンクーバーからトロント空港まで三時間五十五分で飛び、これまた新記錄を樹立した。チー・シー・エーの超速旅客機で晩市、トロント間は八時間である。コメット機の平均スピードは五百六十哩時、高度三千五百呎から四千呎。コメット號はモ市を經てロンドンに歸る。

藤原オペラ 來秋カナダへも

【ニューヨーク發】三年前契約問題のゴタゴタから大きな赤字を出した藤原歌劇團は今度捲土重來を目的に來年米國、カナダを十週間から十五週間にわたって公演するという契約が成立したことがハリウッドのコンサート支配人から發表された。オペラ團一行はオーケストラを含み、全部で四十名、「蝶々夫人」と「ミカド」の二本立で、來秋九月十四日から公演を開始することになっている。

早生れベビー 通知乞う

一九五一年からスタートした本紙の「ニューイヤー・ベビー・コンテスト」は年々興味を深めており、一九五一年一月一日に生れた日系ニューイヤー・ベビーの中村ボビーさん(兩親レスブリッジ)は明ければ滿五才になる。五一年から今年の早生れベビーのうち一月中に出生していない者は一人だけで、何れも元氣よく成育している。一九五六年の早生れのベビーは一月十四日までに本社まで次の要點を書き入れて通知して頂きたい。

△ベビーの生れた月日、タイム、体重、身長、場所、ドクター又は看護婦の證明

△兩親の名前、現住所。

アズマ・カブキ 晩市で上演豫定

昨年ニューヨークを振り出しに全米各都市を巡業して好評をうけたアズマ・カブキ團一行は今月二十六日から一カ月間ニューヨークで上演するが前景氣はすばらしく第一週のチケットは賣切れという有樣。ニューヨーク公演を終えるとワシントン、ボストン、ヒラデルフィアからシカゴを經て西部沿岸に廻り、はじめてカナダに入國、バンクーバーで上演ののち、歸國の豫定だといわれる。

對加綿布の輸出

通產省で全面的停止を發表

【東京時事通信】通產省はカナダ向け綿布の輸出契約受付を十九日から全面的に停止する旨發表した。これは、最近カナダ向け綿布の輸出契約が激增しており、この事態をこのまま放置すればカナダ市場はもちろんこれから輸出制限を行おうとする米市場を刺戟するおそれがあるためとられたもので、最近におけるカナダ向け綿布の輸出契約の狀況をみると本年一月から九月までは月平均約百万平方ヤード程度であった綿布の輸出契約は十月には百八十六万五千平方ヤードと、十一月は一千百二十六万五千平方ヤード、十二月は十日までに一千八百廿六万平方ヤードと飛躍的に增加している。このような契約の激增は、米國向け綿布の輸出規制を見越して一應カナダ向けに輸出すると稱し、實際には米國へ輸出されるものが相當多量に見込まれること、米國向けに輸出を規制することになっているため、その分が日本とカナダに向けられたとみられるものがふえることなども、最近松平駐加大使から再三にわたりカナダ向けにも同樣な輸出規制をとるよう意見具申が行われていたものである。

一杯氣嫌の運轉

オ州警官が總動員で取締る

クリスマスとニューイヤーにかけてのパーティーに一杯氣嫌でカーをドライヴする者をチェックするためオンタリオ州內の全警官を總動員することになり、警官は徹底させるつもりだとハイウェー・パトロールを嚴重にすることとなった。「飲めばドライヴするな、ドライヴするなら飲むな」の標語で、パーティーなしとの通告をうけた。今年こそは年末に交通事故による死者を出さぬよう全警察力をあげてチェックすることになっている。

日系青年捕まる

カナダ兵として戰後のドイツに駐屯中、品行不正で刑務所[illegible]日系兵[illegible]、[illegible]八ヶ月[illegible]されてからも惡事多く、先日の眞夜中、市內のシャ[illegible]寶石店のショーウインドーを[illegible]破壞、腕時計をねらったところへ折から來合せた警官に捕まった。餘罪ある見込み。

はなし

目下トロント大學[illegible]研究中の日本放送協會の浅野トキさんは先週市內佐々木英治氏宅に老夫妻を訪ね、對話、感想、クリスマス、正月のこと、二世の子供たちに對するお盛となどをテープにおさめたが、佐[illegible]氏もカナダ日系人のことを話した。なお、この錄音は日本放送局に空輸され、正月放送に全日本に放送されるはずである。

新購讀者には特別號進呈

ニューカナデアン

愛讀者の皆様。ニューカナデアンをよりよい新聞にするため更に多くの支持者——新購讀者を得ることに御協力下さい。新年以上の購讀者には特別號を進呈いたしますから知友諸氏におすすめ下さい。

合計六四頁

▲愛讀者のみなさん。メリー・クリスマス。本號をふくめて特別號は英語三部、日本語四部、合計六十四頁ページ、昨年より八ページの增加で、ニューカナデアンといたしましては未曾有の厖大な特別號となりました。

▲それだけ社員一同は文字通り日夜眠りを削ってこの特別號作成に努力いたしました。愛讀者からの名刺交換商店方からの祝賀廣告も多く頂きまことに感謝の念に堪りません。次號は十二月三十一日付で今年の最終刊といたし、來年一月七日付でニューイヤー最初號を發行いたします。

●祝賀廣告訂正——印刷後に不手際があった方の分を次の通り訂正します。

△第一部八ページの東洋文化社、小林知明氏のを「喪中につき……」と。

△第三部二ページの青山長太氏は死去。

△第三部二ページの竹中勝二郎氏のを「喪中につき……」と。

Personal Notes

Births

[illegible]

Mr. and Mrs. Masao Nakayama [illegible]

Obituaries

OYAMA

[illegible]

HIKIDA

[illegible] Vancouver.

SCHOOL'S 50th YEAR

VANCOUVER—This local Japanese language school will celebrate its 50th anniversary this coming spring. An unusual program of events is planned for the occasion.

CHANGES OF ADDRESS

[illegible]

Smash-Grab Suspect Caught by Rookie Cop

[illegible]

ACKNOWLEDGEMENTS

The New Canadian acknowledges with thanks greetings [illegible] from [illegible]

[illegible]

dates & doings

(Continued from Page Two)

[illegible] enjoy [illegible] stage [illegible] Royal [illegible] on stage [illegible]

[illegible] Bata [illegible] Coca-cola [illegible]

[illegible] Montreal [illegible] weeks of [illegible] south [illegible] leaves [illegible] This [illegible]

GOSSIP: Shirley Arai of [illegible] holding a big [illegible] Cake for the [illegible] Little Patty Iwabuchi, [illegible] was [illegible] Cpl. Y. Hayashi of East Kelowna was among the [illegible] Canadian soldiers [illegible] home after a tour of duty in Korea and Japan. [illegible] of the CBC [illegible] staff artist Glen Kono.

DOINGS: Next Friday is Toronto JCCA's New Year Dance at the [illegible] Hall. Come one, [illegible] stags, stagettes [illegible] (daggerers?), [illegible] night before New Year's [illegible]

MERRY KRISMUS, EVERYBODY!

CLASSIFIED

Femme Fare

by Cinderella

"When my heart stops thrilling to Christmas"

And once more it is Christmas Time again. And in this Christian world of ours all across the country Canadians are caught in a whirl of activity. Stores are crowded with worried shoppers and exuberant youngsters. There are the long lists of gifts to be purchased, the hundreds of cards to be addressed, and there is always too the problem of one or two gifts for people who have everything. And against all this there is always the problem of money.

We worry so much about externals and allow the outward trappings to confound us into slowly but surely rejecting Christmas. Harassed mothers in a tussle between expanding gift lists versus diminishing finances are quite convinced that Christmas is only for children and for those who can "afford" it. And even those who could afford it are wont to participate in the experience of Christmas. The other day a young girl said to me, "Let's not exchange gifts. It's such a nuisance." And as if apologizing for the rather frank suggestion, she added, "Frankly, I can't afford it." And yet she is the daughter of a family comfortably well off, a young girl who has never really known want or loneliness or real pain. And the reason for not being able to afford Christmas is the fact that only last week she bought herself a sheared raccoon fur coat.

Christmas only for children? Only for people who can afford it? What nonsense! One of the greatest delusions of our lives today is the belief that Christmas is only for children. Children do not have to be reminded of the Reality that is Christmas. They, with their capacity for great love, their vivid imagination, their ability for understanding with the heart rather than the mind, are one step ahead of us wise and adult people. And if they get a sparkle and a glow from Christmas, it is not only the excitement of waking up to find what Santa Claus has brought them, but it is because their hearts are tuned to the infinite and can somehow push through the foggy thinking of grownups into reality.

Christmas is not a luxury reserved for the wealthy either. If there are any reservations to Christmas, it is the question, "How much of yourself are you willing to give?" Caught up as we are in a materialistic world, we are putting price tags on everything. And the moment one puts a price tag on Christmas, then the Light of Christmas begins to dim.

Some of the loveliest Christmases I have experienced are those which required very little of the world's riches. There was a family in our neighborhood—poor but very proud. The children always looked as if they had never had enough to eat. Their clothes were always neatly patched. The children never joined in with our activities. The boy was too busy selling papers after school, and the little girl ran home as soon as school was out. And the mother, a tight-lipped, thin, sad-looking woman, was never home, leaving the house early in the morning, and coming home long after we were called in. And when Christmas came to our town, there were Christmas trees well in advance of Christmas Eve all down the block, but at 971 Caledonia Avenue, there was no evidence of Christmas. Christmas without a Christmas Tree? The gang of us decided that the Merrimans would have a tree just like the rest of us. Money was a problem. A quick meeting in our club house decided that we would give a play. And if for two weeks our respective parents went about their chores, it was because we were too engrossed to get into mischief.

We had a record attendance of seven mothers, eleven children and two dogs that Saturday afternoon. In a cold, draughty garage we produced the Nativity in cruder surroundings than that of Bethlehem. The Saintly Mary wore my mother's company-best sheets, surreptitiously borrowed from her linen closet. The tinsel for the shining wings and the regal crowns of the Three Wise Men were made out of silver foil taken from every available cigarette package we could lay our hands on. Even my dog Rover became an unwilling Camel. And in our reedy voices, the Carols were sung and Christ was born again in a Manger at 968 Caledonia Avenue.

The proceeds were $2.79, and with that we bought a doll with curly hair for the little girl, a knife for the boy, a Woolworth diamond pin for the lady with the sad eyes, and begged our mothers for a jar of jam, a can of peaches and a dozen eggs. And the man next door gave us a baby Christmas Tree.

On Christmas Eve, like little conspirators we crept up to the front door with our hamper labelled "From Santa Claus," and rang the bell, and disappeared. After an agony of waiting, the door opened. The tired, thin, sad-looking Mrs. Merriman picked up the hamper, and then looked up and down the street and paused . . . then quietly shut the door, while a strange, warm and lovely feeling ran through us. I cannot remember what happened after. I cannot remember any of them thanking us. But that did not matter. We were very, very happy.

The winter of 1944 and 1945 was a cold and bitter one for most of the Niseis. The first Christmas in a strange city . . . the city which has since taken me to its heart . . . was a lonely one for one like myself, used to a family Christmas. It was a particularly frosty and chilly Christmas I looked forward to that year. My roommate had decided to move to Toronto. I had written a Christmas letter home, and as I sat moodily staring out of my one window on to Jeanne Nance Street, there was a knock on the door. It was Ken standing with hat in hand, shyly saying, "Well, Cindy, I just came over to make sure you're coming over to roast a turkey for my brother and me tomorrow. . . ." I was in no mood to do any cooking. I was miserable myself. I was on the verge of telling Ken that my roommate might have said that she was going to cook a "home dinner" for the boys, but I . . . why I certainly hadn't offered! But the expectant look on Ken's face and his mention that "a lot of the fellows were looking forward to it" made me say, "O.K., I'll be there."

That was a Christmas Dinner I shall never forget. The boys pitched in, helping with the turkey dressing, even running out in the cold to buy chestnuts to throw in just "like mom used to." They peeled the vegetables, and borrowed extra flatware from their neighbors. They beat up the eggs for lemon pie—the only kind of pie I could boast of knowing how to bake. They ran back to my one-room apartment for a clean tablecloth and a couple of Christmas Candles which I had purchased in a fit of homesickness.

The candles were lit, the bird was brought out and carved, and all I can remember of it now is someone's "Gee whiz, look! Even serviettes. It's just like home!" And it was like home. And I never had so much fun. And when one of the guests turned to me to confide, "You know, it's the best dinner a lot of us have had since we left the Coast!" I realized how little can make a human being happy, how very little can make a young man's eyes shine.

One cannot put a price tag on Christmas. I have had many Christmases but none that gave me so much pleasure, so much warmth and so much contentment than those two Christmases poles apart in years. Each one in its own way moved me to a moment of ecstatic tenderness which somehow changed the pattern of living. Each made me conscious of the Reality without which living would have no meaning.

I have a great need for Christmas. When my heart stops glowing and thrilling to Christmas and the Christmastide, it will be because I have cheapened the meaning of Christmas by monetary trappings.

CALENDAR

DECEMBER

26—Lethbridge. JC Christmas Snowball at Henderson Lake Pavilion. 9 p.m. to 1 a.m.

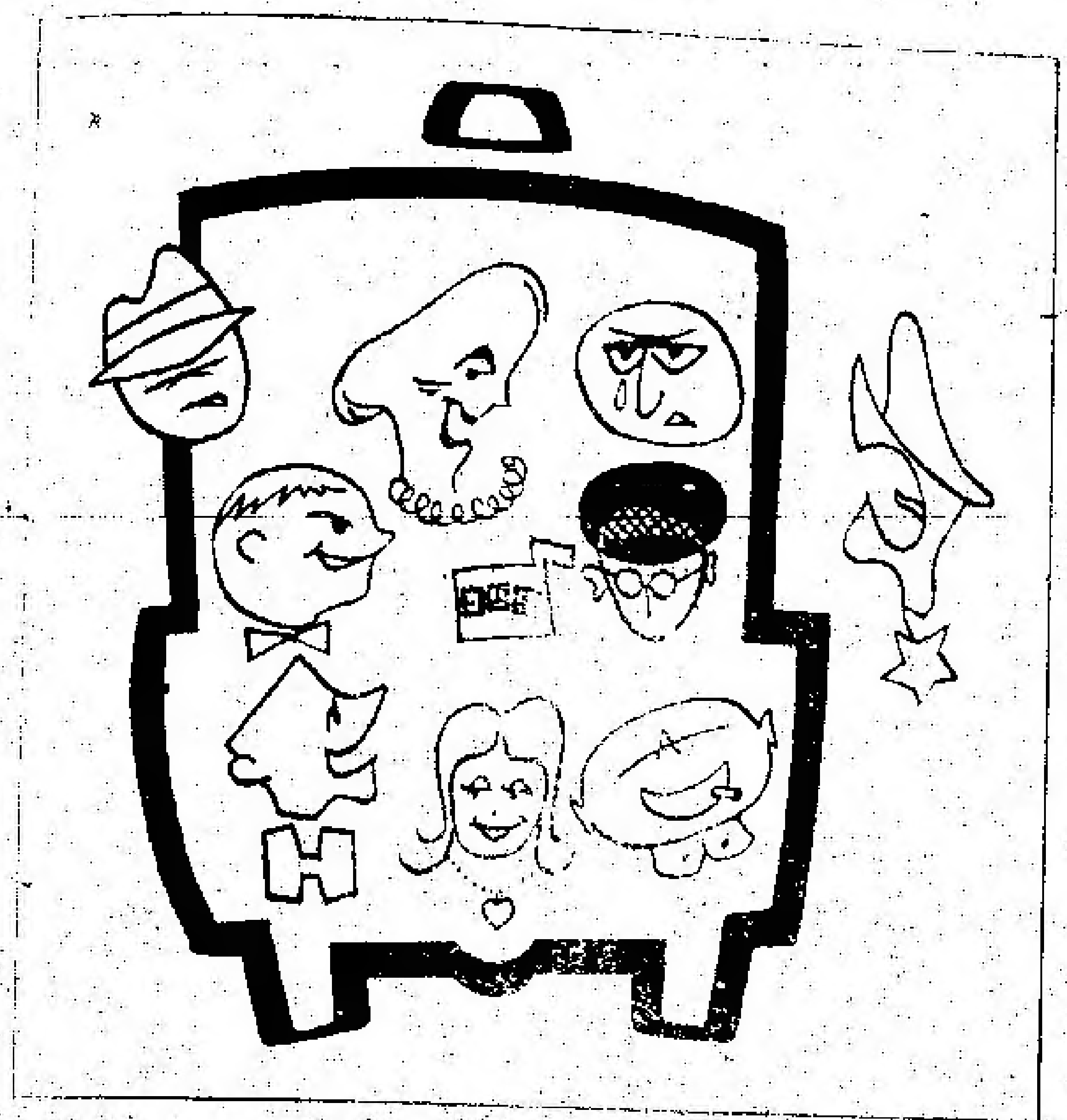
27—Winnipeg. JCCA Christmas Ball at St. Charles Hotel. 6 p.m.

30—Kelowna. YBA New Year Frolic at Buddhist Hall, 9 till 2 a.m.

30—Vancouver. JCCA New Year Dance at Pender Auditorium

30—Montreal. Quebec JCCA Holiday Jamboree at Victoria Hall, 9 p

30—Toronto. JCCA New Year Dance at Columbus Hall.



Holiday Supplement

THE NEW CANADIAN

English Section Three — Saturday, December 24, 1955

INTERMARRIAGE: for better or for worse

By F. A. M.

[illegible] a year ago I was invited [illegible] in a panel discussion about [illegible] at a Nisei Young People's [illegible] both intrigued and baffled [illegible] because some member of the YP [illegible] enough to ask me. [illegible] "intermarried" (if that is the [illegible]. And baffled because what is [illegible] to say about intermarriage [illegible] have intermarried—except perhaps [illegible], "The way to successful [illegible] marriage is to not think about [illegible] intermarriage."

[illegible] I've been thinking about this since [illegible] there is quite a bit to say about [illegible]. Recently the vital statistics [illegible] in this newspaper reminds [illegible] intermarriage isn't an "if" thing [illegible]. Many Nisei men and women [illegible] carrying non-Japanese—and this [illegible] will probably increase with the [illegible].

[illegible] REASONS [illegible]AINST INTERMARRIAGE

[illegible] intermarriage is something [illegible] Nisei do at some time or other, [illegible] it is when we're still un[illegible]. I remember strongly [illegible] the idea myself [illegible] asked me what I thought about [illegible] was some years [illegible] my wife—and I had [illegible] against it. Among [illegible] is not ready for such [illegible] marriage is [illegible] without adding to [illegible] the children of [illegible] and so on. You [illegible] talking about [illegible] is one thing. [illegible] John, Mary, or whoever [illegible] another. In these young [illegible], the emphasis [illegible] the world around you [illegible] difficult it might be [illegible] these "others." Actually, of course

[illegible] is how will you yourself [illegible] with the other person. Sounds [illegible] More Words! But it's worth [illegible].

[illegible] think is not [illegible]. Especially so when the part[illegible] which is of strong ideas [illegible] our parents along [illegible] family, community and [illegible].

DOES INTERMARRIAGE MEAN COMPLETE ASSIMILATION?

[illegible] is another word we Nisei [illegible] a lot. Especially in [illegible] being accepted as com[illegible] "Canadian" was desperately [illegible]. We used to say, and anti[illegible] also used to say, [illegible] to assimilation is [illegible]. We used to nod our heads [illegible] think of it as some kind of [illegible] would bring it up [illegible] kind of alarm as the [illegible] who scream, "Would [illegible] to marry a [illegible]"

[illegible]

[illegible] LEADERSHIP [illegible]

[illegible]

(Continued on Page 6)

NOTES ON A TRADE:

The Taxi-Cab Driver

By KEN ADACHI

[illegible] In Classic times [illegible] a taxi [illegible]. There is an historical [illegible] public conveyances [illegible] so that they can be associated with some of the most glorious eras in history. The ancient Romans were wont to sally forth to war in chariots of burnished gold; post chaises were a part of the elegance and grace of the Renaissance and Baroque periods of Western Europe; delicate [illegible] were conducted and [illegible] of empire conceived in horse-drawn hansoms that cantered along the cobbled streets of Victorian England; and rickshaws were forever a part of the old-world charm of the East. And in modern times, literature and drama have helped to give a measure of immortality to taxi-cabs. The Private Eye in the stock situation of any detective story is constantly leaping into taxi-cabs and uttering the inevitable cliche: "Follow that car!" More than one villian would have escaped harmlessly had it not been for the omnipresent taxi-cab.

In taxi-cabs, I have always found the exhilaration of spirit which accompanies grotesque situations, and a wonderful sense of participation in cosmic rhythms and designs. Danger is the keynote of the night, for you hear the thunder and [illegible] of approaching doom every minute. You are young Ulysses on an Odyssean voyage, meeting one-eyed Cyclops and singing Sirens. What goes on beyond these closed doors? Is civilization left far behind in the Stygian night? Consider the passenger who begins to gnash her teeth, her neck swollen, brandishing her [illegible] and muscled arms and kicking with her heels, to deliver her [illegible] like bolts from the twisted strings of a catapult. One must wait for the fit to subside, remaining a paragon of virtue and patience in the interim, until she finally capitulates to the timid suggestion that the fare is not exorbitant. She then usually proceeds to crumple in an [illegible] heap on the sidewalk, leaving one shoe on the floor. This is the common vegetable variety of the Drunken Passenger, a species which is legion. And it is one reason why I always carry a sawed-off chair leg for protection.

Then there are those sensuous people who operate on the popular theory that all taxi-cab drivers must be purveyors of [illegible] pleasures. This Sinful Type is easily recognizable, for he [illegible] an expression that could only be called [illegible] and [illegible] orders you to convey him to the nearest fleshpot, replete with [illegible] girls and [illegible]. And he [illegible] you with [illegible] and righteous indignation [illegible] of this [illegible] of such [illegible]. [illegible] with [illegible] to stall for time, while [illegible] watching the meter [illegible] away. But surprise and [illegible] are replaced [illegible] not [illegible]. He wants to go to some place where his imagination can run riot, where the [illegible] mingles with the smell [illegible]

[illegible] wants to [illegible] Dionysus, he [illegible] Joe's [illegible] he wants [illegible] with his robe [illegible] with pagan [illegible] I knew of [illegible].

I [illegible] jotted down [illegible] types of passengers [illegible] list them all [illegible]. And there is the Talkative Bore [illegible] the very moment he steps into the cab offers you a cigarette, and then proceeds to burden you with his [illegible] in voluminous detail his [illegible] life story, in which the [illegible] sparkling detail is his [illegible] his wife left him. Pity the [illegible] agony of the driver who must be a recipient of such a monologue, for he is expected—and indeed is demanded by the by-laws—to be constantly sympathetic and worst of all, acquiescent. The Bore, of course, is a menace to sanity and well-being anywhere, but one does not have to observe the rules of decorum that are required of the long-suffering taxi-driver. The Bore can tighten one up inside; he gives one the feeling that some monstrous [illegible] is threatening the whole structure of civilization. It is difficult to analyze this feeling, but there it is.

The [illegible] of taxi-cab drivers is another source of amusement. Here again is a myth that must be shattered, for the driver is usually regarded as a reservoir of titillating tales of a thousand escapades; as he plies about the big city's twilight world. You see knots of them congregating in restaurants and railroad depots, and like women in a rest room or a church tea-social, they garrulously or reverently intone some aspect of past conquests of the boudoir with an attendant clinical autopsy of the physical attributes of the participant, or of tidy little fortunes ("scores", in trade parlance) made through the flick of their meters. But this is sheer bravado, for I have never been involved in such grandiloquent exploits as they manage to fabricate. Fantasy is prevalent among taxi-cab drivers, for like anyone else, they must have illusions and dreams to ward off the realities of life. After all, their burden is a heavy one. For, among other things, they must endure passengers—and I have listed only three of the worse offenders—and they must endure gigantic [illegible] who seem to enjoy abusing [illegible] complex induced by exposure to [illegible] weather and bad drivers, and [illegible] wives.

Passengers, I will admit, differ temperamentally, differ in their wants and needs. [illegible] frequently for [illegible] for travellers are [illegible] who patronize them [illegible] ladies' rest rooms [illegible] their [illegible] before they face their [illegible] at the end of the [illegible] that [illegible] for [illegible] have been [illegible] another. Passengers [illegible] get sick [illegible] the horror of the [illegible] than one has had a [illegible] nothing more [illegible]

ILLUSTRATION BY GEORGE MORITA

Love, the Stranger

Love, the stranger:

My Aurora has risen,
In the semi-light, the hush is deep.
Far within, cringed,
Pushed aside,
The old world sits
Knowing but its credence of feline patience,
Untiring.

It is in fright.
Yet, cat-like, it licks with stealthy tongue
Lips curved to Mona Lisian smile,
Undying.

Haunches taut,
Tail with a swish, swirls,
Triumphant, it springs . . .

—N. Rae Misumi

Impressions in the Issei-Nisei World

By BETTY WANGENHEIM

Thesis Writing, Language Difficulties, Joint Meetings, Et Cetera

Well, Christmas is here again and by now even the more polite of my friends are beginning to let a touch of exasperation creep into their voices when they ask me "Isn't your thesis finished yet?" I have to admit rather sheepishly that it isn't.

Of course, I have a few quite valid excuses to explain part of the delay but the basic reason still remains that, while one can get a great deal of satisfaction and enjoyment out of doing a thorough research job and can feel fairly sure that one's interpretation of various situations and patterns of behavior is an accurate one, still the job of getting this all down on paper so that others may also understand it requires a lot of plain hard work and can at times be terribly discouraging. Patterns of interrelationship which seem perfectly clear when I talk and draw diagrams wildly in the air get rather muddled when you have to stretch them out flat on the typowritten page. The only consolation I have is that lots of people in many fields have had the same difficulties and new struggle through, so I guess I can too.

But despite all the trouble I have had with my actual writing, I must still say that I have thoroughly enjoyed this period of research. I have met a few very interesting people, formed some good friendships and had a lot of fun. I just hope that the many people whom I kept pestering with my questions do not feel that I was too much of a nuisance. Without their help I could never have accomplished anything and I wish herewith to extend to all of them my heartfelt thanks for they have taught me far more perhaps than they realize, much of which will be useful to me all my life.

Their greatest contributions have not come through their answers to my questions, for after all, only a certain amount can be communicated through words, but through the possibilities they gave me to "get the feel of" their general way of life. It is much more valuable for me to sit in the kitchen eating lunch with the children and listening to their chatter than to engage in any number of discussions on the bringing up of children. And informal social gatherings give me a better idea of what people are interested in than any number of formal interviews.

It is indeed fortunate that we can learn by other means than through asking questions, as I am still unable to put together even the simplest sentence in Japanese. I have learned a lot of nouns and can sprinkle them gaily in my conversation, especially when the English equivalent requires a long-winded, roundabout phrasing, but that really isn't enough for engaging in useful conversation with many of the Issei.

When I was on a visit to Vancouver last summer, Mr. Sato of the Japanese school introduced me to "First Lessons in Japanese", all written in romaji, which looks quite helpful and may in the long run give me a solid groundwork, but right now it doesn't give me the tools needed for a discussion of, for example, different attitudes towards education. Even if some one painstakingly rehearsed me so that I could put the question fairly understandably, the answer would just go over my head. I'm even afraid to say "Ohaiyo" for fear of being answered politely and then having to admit that I don't understand.

But still, as I said, talking isn't the only way of learning. You can watch people on the streets, in stores, in their homes and learn a lot about them. But the way I learned most was by going to meetings of different kinds. People thought I was crazy when I said I wanted to attend their meetings. "But it's all in Japanese—you won't understand a thing!" they remarked.

And in one way they were right. Except for my few Japanese words which I could recognize from time to time and the few English words they sprinkled through their discussions, I couldn't really follow what was being said, even though at times kind people would try to explain the subject briefly. But I did see things I might have missed had I been concentrating on the



words that were being spoken—all the little gestures and differences in attitude which are so important.

I also saw in action the Japanese form of committee government which I had read about and never really understood. This made me understand why, in the pre-war days at any rate, many of the Nisei had a hard time getting used to the ways of parliamentary procedure and I can also see why today joint Issei-Nisei business meetings may not always be too satisfactory for one side or the other, though I must remark on one joint meeting which appeared to get on quite successfully, if rather slowly, because there was a spirit of tolerance and a desire for understanding. The fact that all the Nisei present spoke fluent Japanese may also have been a contributing factor.

But the chief thing that struck me about most of these Issei meetings was the great amount of enjoyment they seemed able to derive from their meetings. Never elsewhere have I seen meetings which so sparkled with real fun. Perhaps had I understood the words I might still not have been able to understand the jokes as humor is one of the most difficult parts of a culture for people of a different cultural tradition to share—it took years and years before I could see anything even slightly funny in my husband's German jokes! But that is not important. What was important for me was to see that these people could really enjoy themselves in such a genuine way.

For I knew of the great shock the evacuation and eventual relocation had been to them. After working for years to build up some kind of security for themselves and their families, they had seen it all swept away almost overnight and even the eventual compensation many of them did receive could not wholly repair the damage. Then too, knowing that their whole traditional pattern of family and community life, which had meant so much to them, had been almost completely disrupted by the decentralized type of resettlement in the East and, also, that most of them were unable to find the same compensation that the majority of the Nisei have found in the opening up of new and satisfying types of jobs, I was prepared to find most Issei completely dejected and unable to cope with the realities of their new life. Therefore I was personally very pleased to see these signs of a recovery from the disorganizing effects of the war period.

Now I don't want anyone to think I am minimizing the seriousness of the disruption as I realize that no one will ever be quite the same again. But I do consider it is a healthy sign that so many have made positive attempts to rise above their difficulties and to create a pleasant life for themselves.

And indeed they seem to have developed a more positive approach to life in general and a greater willingness to discover the good sides of these aspects of life here which do not fit in with their old traditions. Take dancing, for example. Most Nisei with rather sour memories of the constant family rows this subject brought up when they were in their teens, are rather at a loss to understand the changed attitude of their parents who are now themselves learning to dance ("after all the fuss they made about us!") and the Nisei are inclined to treat it as a joke.

However, it does show that the Issei are not clinging as rigidly to the old traditions as is sometimes assumed.

SHORT STORY CONTEST

FIRST PRIZE STORY

BALL OF SNOW

By YOSH TAGUCHI, 22, Montreal

"YOU hurt bad, kid?"

"No, I'm all right. Just [illegible]"

"Owoo. . ."

"Hey, that leg's in pretty bad shape. . . we'd better get you to a hospital."

Kats wondered what the big man would have said if he had told him about the ball of snow. Kats had found it six blocks back and had nursed it along, kicking it gently and carefully along the sidewalk until . . . he kicked it straight, but it hit a bump and [illegible] into the street. He just had to retrieve it.

For over two years Kats has been kicking snow blocks. At first he did it randomly, for the immediate momentary thrill, like any other boy. Then he found that kicking snow blocks actually relieved the monotony of the long walk to school and he did it often. Finally he discovered that the pastime became actually thrilling and fascinating if he made believe the snow block represented something or somebody. So what he did just to pass the time at first became a habit, and now it was an obsession with all the trappings of an oriental ritual.

That big block he found yesterday, for instance, was Butch, the loud-mouthed bully of his class. Butch was one of those undomesticated natives of the "blackboard jungle," at war with school authorities and a dedicated opponent against the silent, serious scholarly type, a category into which Kats had been superficially miscast. Kats worshipped Butch secretly, and would have been his partner-in-pranks if he had been asked.

That was until the day Butch insulted him:

"Hey, kitten, you spell your name with a 'C' or a 'K'?"

"With a 'K'."

"K-A-T-Z? Say, you named after some rich Jewish joker your old man peeled potatoes for?"

Boom! and Butch was blown into oblivion.

Kats, at 16, is presently in the throes of adolescent turmoil, desperately trying to forget his first love. But a boy of Kats' temperament does not easily recover from love's first pangs of desire and disappointment.

The girl in question was all wrong for Kats. She was occidental, rich and spoiled. She was petite and fragile and she had a lilting ultra-feminine voice. Her face was a sculptor's model, her profile a photographer's dream. But what made her especially attractive to Kats was her somewhat olive complexion, which Kats instinctively concluded was of pure oriental stock. To say that she was not quite a woman is a euphemism: she was actually skinny and quite formless.

Their conversation channelled from art to the arts. Their eyes met, their hands, their arms—for the candor of brushworks erases the man-made restrictions of society and actually sanctions the primordial, basic urges. They kissed and the unspoken pact was signed.

He wanted to tell her of his ambitions and plans, all conceived amidst the oozing odor of stagnant ghost town toilet houses. For unlike most boys who rise to great heights of poetic pornography in public bathrooms, Kats shaped the course of his future life inside these lantern-lit cubicles.

But before Kats could tell her of his elaborate plans for her, she called to say good-bye. Her father, a businessman, was being transferred to New York and, of course, she must go. Somehow she didn't seem very sorry.

Wham, wham, wham went the snowblocks, but the memory of the lovely girl haunted him like a rainbow, so pretty, so real, and yet so elusive.

JAPANESE girls, that is to say Nisei girls, eyed Kats furtively. His explosive artistic temperament, at times bordering a manic-depressive, excited their untried romantic curiosity. More than once the welcome sign was sent his way, but Kats picked up the handkerchief courteously and forgot about the deed. At social gatherings he stayed apart, not [illegible], but with deliberate delight.

A popular girl approached him once at a party. Will Kats help her complete a limerick that begins: "There once was a girl in Toronto"? Kats agreed, and his effort ran:

"There once was a girl in Toronto,
A pretty Miss Sakamoto,
She got into trouble,
Got hatched on the double,
And now she's Mrs. Matsumoto."

Kats wanted to continue her friendliness, but the girl sensed his apparent disinterest and left him alone. One cannot place a girl on a pedestal, dream passionate dreams about her, and expect to be understood.

It's funny the way certain snow blocks would still remind him of that incident. And whenever it happened, Kats would kick the snow block with all the power and motion he could muster inside his constricting overcoat.

His imagery mirrored his mental state: when happy, his mental pictures were pleasant; when sad, even his subconscious was irritable. Happy incidents, however, defied a very vivid reconstruction. Perhaps this was because he whistled while he walked on these occasions, or perhaps it was because happy memories melted into one another, militating against a logical presentation of a story. And when a snow block reminded him of a triumph, the mental picture was ephemeral and fleeting.

He remembered the time he won a story book for being the best speller in the class. The teacher called him to the front of the class to make the presentation. He stuck out his left hand to shake, and everybody laughed. Even now he would blush, and kick snow blocks viciously at the memory.

And there was that time he won the 220-yard dash. The distance seemed short and he sprinted to a quick lead. He felt victorious, leading the pack of runners around the first lap, then his feet buckled under him. Before he knew it, the other racers had passed him. The Japanese in him already pictured the humiliation of the loss—it wouldn't be half as bad if he hadn't taken that initial lead. He summoned up extra courage, and with that neural release of adrenaline, he shot into the lead at the tape. All those words when he knew damn well he was no athlete.

A recent incident added new impetus to his compulsive activity. And it was in connection with this occurrence that Kats had been kicking a snow block at the time of the accident.

I should have, he kicked, and then he kicked I shouldn't have; then I should have; shouldn't have; etc. Then the ball of snow rolled onto the street. How Kats would have settled the question if it weren't for the onrushing automobile is a debatable issue. Perhaps he intended to kick until the snow block disintegrated completely. But that is a relative matter and he could have called it quits on the side of "should have" or "shouldn't have."

Kats wouldn't have deliberated so much if he had known the girl a lot less or much more intimately, or if he had been absolutely alone with her, or in a crowded room with her with strangers. But he was in a dark room (the TV picture was blurred, so they had turned off the lights) alone with her on the chesterfield, but with her Issei parents also in the room.

And what caused all the commotion in his autonomic nervous system was a story playing on the television screen. It was not an extraordinary play, a common melodrama, as a matter of fact. But when the hero took the heroine into his arms and kissed her, should he have done likewise? He tried to gauge her parents' disposition and attitude at the [illegible], but he could see only the outlines of their [illegible] oriental faces. He hesitated just one moment . . . and the opportunity slipped by. . .

I should have; I shouldn't have. . . . Where in the devil did that car come from? Boy was I [illegible]. His thoughts turned once more to the accident, and the savage pain returned once more to his right thigh; then all was black.

ASPIRING WRITERS, ALSO, W[illegible]

[illegible] the subject matter for two winn[ing] [illegible] It's a familiar theme on these pages, [illegible] [illegible] lies at hand.

The thing is to handle the theme in such a manner that it [illegible] [illegible]. If one looked at the entries in [the] contest with a cold, critical eye, there would be a temptation [illegible] they are [illegible] by a uniformity of mediocrity. But [illegible] [illegible] sympathetic, for the peculiar [illegible] [illegible] of the NC contest is to encourage writing, and through conti[nued] [illegible] to produce [illegible] writings.

Yosh Taguchi's [illegible] method in *Ball of Snow* is interesting. Miss Teruko [illegible] in [illegible] handles the narrative [illegible] [illegible] manner. [illegible], however, is still hampered by pedantry, [illegible] words merely for [illegible]. Simplicity is perhaps Miss Umetsu's [illegible] this can [illegible] at times. Miss Nancy Ayukawa, [on the] other hand, in *Plight and [illegible]* seems to burden her theme by labo[ring] the point. Other [illegible] were: *A [illegible] to Remember* by Miss [illegible] [illegible] of Peace River, B.C.; *[illegible] of Yesterday* by Ed Sum[illegible], Hope, B.C. [illegible] by Kenneth Fukumoto of Toronto.

The prize-winning stories are presented here in condensed form.

* * *

What is most apparent about these writers is their lack of [illegible] competence. Anyone who can put together a three-word sentence is a [illegible]

HE SAT like one in a pose. Save for an occasional blink and slight movement of the collar, he looked a man completely inanimated. He did not appear [illegible] but 60 [illegible] years was beginning to show in his gray hair.

"Well, you certainly took your time," he said [illegible] as his lawyer walked in.

Vincent Barlow sat down leisurely and noted the recent newspaper [illegible] before him.

"So? A fellow leaves practically a fortune to charity. What's the point?"

"A fellow by the name of E. J. Stanton leaves, as you call it, practically a fortune." Edwin Stanton was once my partner. He owes me something and I want you to get it.

"We had a [illegible] that was doing quite well and when I [illegible] when the opportunity arose I went to France and [illegible] figured out. I stayed more than half a year."

The lawyer registered surprise for the first time: "You went to France? How old were you then?"

"That's neither here nor there. The upshot of the whole thing is that when I got back the place was bankrupt. I found out later that Ed had been embezzling the funds. The whole thing just went, with all I had tied up in it. Now he gives it away to that institution and heaven knows what else."

"Why didn't you take action then? If you had. . ."

"Action on what?" Conan exploded.

"So there was [illegible]," Barlow agreed. "But tell me this then. You had the opportunity to take this up with Stanton before. At least you must have known that he was well up in business. I'd like to know why you didn't."

"[illegible]," he said. "You're a lawyer. You're supposed to know how to go about these things."

"Was that trip to France on legitimate business?"

"What do you mean by . . . legitimate business?"

"You know what I mean. Stanton must have known something that prevented you from taking action. Anyway, I can't imagine you taking a trip that didn't amount to something."

The lawyer regarded that as an admission to his earlier question. "Do you know for certain that Stanton knew anything?"

"It's over now, so forget it," Conan said.

"I don't know." Stanton had said something to the effect that he would understand, to which Conan [illegible] outrageous threats and declared the end of the world for somebody. In the face of this, Ed Stanton had been completely bewildered. What was Conan to think?

"You think now that Stanton is dead you can go on making your claim?" Barlow asked. Conan nod[ded]. "What about his widow?"

"She wouldn't know about it," Conan replied.

THIRD PRIZE S[TORY]

PLIGHT AND [illegible]

By NANCY AYUKAWA, 22[illegible]

simply. . .

"You'll be [illegible]" Barlow said [illegible]

So there it was. Will [illegible] ing? One [illegible] virtues of [illegible] that one [illegible] the lecture would begin [illegible] eyes.

Harry Conan was [illegible] was astonished [illegible] next morning that Mrs. Stant[on] [illegible] him.

She was [illegible] expect of a wealthy widow, [illegible] accentuated by the black [illegible] office almost apologetically. [illegible] after appropriate [illegible], something on [illegible] Mrs. [illegible]

"Well, yes. First of all, I [illegible] Ed asked me to [illegible]. He was [illegible]

"Ed asked you?"

"Yes. He was [illegible] asked me to [illegible] and st[illegible]

Conan's [illegible] a sudden [illegible] his eyes. He got the [illegible] to [illegible] office, but her [illegible] assurance [illegible] back at him made his [illegible] tent with [illegible]

"What are you asking [illegible]"

"Asking? [illegible] except perhaps a little human sympathy, a little [illegible] and [illegible] common courtesy."

"Don't be [illegible], Mrs. Stan[ton]. [illegible] straight—just the facts."

"Very well," she [illegible] "[re]ferring to facts, [illegible] brought on this [illegible] want an explanation. [illegible] perhaps, to ignore the [illegible] in your selfish attitude [illegible]

She studied him for a [illegible] a pitying sadness, she [illegible] your own flesh and [illegible] forget your pride."

He felt a chill [illegible] went [illegible] the memory [illegible] the [illegible] and [illegible] way to Mrs. Stanton [illegible] [illegible] his [illegible] He was [illegible]

[...]ALSO, MUST SERVE APPRENTICESHIPS

[illegible]

A writer's method [illegible] a plain catalogue of solid words. [illegible]

KEN ADACHI
HENRY MORIYAMA

THIRD PRIZE STORY

PLIGHT AND POWER

[...]CY AYUKAWA, 22, Iron Springs, Alta.

[illegible] ... would be [illegible] embodiment [illegible] again ... What was the point of argument [illegible] ... Conan was not easily surprised, but he [illegible] when he was told the [illegible] that Mrs. Stanton had come to see [illegible] ... the kind of woman one would [illegible] wealthy widow. Her anaemic fragility [illegible] by the black outfit she walked into his [illegible] Conan remembered to [illegible] ... Mrs. Stanton? [illegible] First of all I must tell you that [illegible] He was quite ... [illegible]

[illegible] ... "How [illegible] How much do [illegible]" ... "Nothing, absolutely nothing." ... "[illegible] While you were in France [illegible]" When Conan [illegible] "He asked you to contact him [illegible] matter. Surely you remember that?" ... [illegible] it would be an [illegible] the message [illegible] matter of his business in France. "What has that to do with the matter at hand?" he asked, evading the question. "A great deal, I suppose it wouldn't have changed the situation, but at least we would have understood. As it was, well you know what happened. We did what we thought was best. We couldn't turn him away. He came a long way to see you. He had nowhere to turn. His mother was dying [illegible]" ... [illegible]

SECOND PRIZE STORY

GIVE US A CHANCE

By TOSHIKO UMETSU, 21, Toronto

A HOME RUN! The bases were loaded! East [illegible] won! Kaz was a hero! Everyone wanted to shake his hand. All the fellows were [illegible] on the back. ...

"[illegible] boy! Teacher's calling you!"

"[illegible] Why you—"

[illegible] Jim Lawson who always [illegible] "strides" Kaz lunged for him. [illegible] Miss Martt screamed, "Kazuo, turn around!"

[illegible] Kaz faced the teacher. He was a small [illegible] for a Nisei. His sullen poker face [illegible] by a wiry mass of hair that looked as [illegible] a stewpot. Kaz was older than [illegible] his class as he had been put back to [illegible] grade after coming East.

The last bell rang.

"Don't go, Kazuo," the teacher commanded. "[illegible] to talk to you. Everyone else may go."

Kaz sat stiffly in his chair while Miss Martt [illegible] opposite him.

"Now, Kazuo, what is it? I've been watching you [illegible] and you seem to be off in a dream all the [illegible] It's telling on your work. You can't possibly [illegible] to pass when you don't even pay attention. Why, just this afternoon when I called, you weren't even listening. Jim just nudged you on and you jumped on him—"

"He didn't! He said—" Kaz stopped himself.

"He said what?"

"Nothing, nothing. Aw, never mind." Kaz waved his hand at the teacher.

Miss Martt jumped up. "Now look here, Kazuo! If that's your attitude, you'll stay right here until I come back from the teachers' meeting! Perhaps in that time you'll have time to straighten things out!" Angrily Miss Martt strode out of the room, slamming the door behind her.

* * *

IT WAS SO COLD in the classroom with no one there. Tomorrow was his birthday. He would be 15. What a lousy birthday! No friends, nothing—just hate, only empty hate. They all hated him, all the hakujin. When he tried out for the school play, he never got the part. Right from the beginning they were prejudiced. All hakujins were prejudiced.

Kaz remembered the day they arrived at the [illegible] ghost town. It was near noon. They were hungry and exhausted from the long trip on the old trains. Certainly they did not expect a brass band and a welcoming committee, but they had been promised food and a place to stay.

The mounties were muttering among themselves. "How come these people are here already? They weren't supposed to come until next week according to our schedule. We haven't any of the houses ready yet. There's sure been a mix-up somewhere."

After they had sat on the hard wooden sidewalks in the hot July sun for nearly four hours, the mounties finally came back. They were to be put up in [illegible] only dance hall—all of them in one big room.

Turning to speak to his mother, Kazuo saw that she was quietly crying.

"What's the matter, mama?"

"It's nothing, Kazu-chan," she said. "I'm only tired."

"It's not that! It's these darn hakujin! I know! [illegible]"

"Stop that! Little boys—you [illegible] mustn't talk like that, Kazuo!"

"[illegible] and you know it! They took everything from us [illegible] our business even [illegible] because of them!"

"ALL RIGHT, Kazuo, you may go now." Miss Martt's voice broke the [illegible] "I [illegible] home myself," she muttered.

She can't even [illegible] and she couldn't care less about [illegible] he thought with resentment.

Kaz dashed out of the school.

Mama will be so worried [illegible] thirty! he thought. I'd better hurry [illegible] It was all because of that hakujin [illegible]

"HEY, kid! Look out!"

Glancing up, Kaz froze. The two [illegible] were as big as searchlights!

Through the haze, Kaz heard [illegible] in the distance. "My arm, my arm." [illegible] shadows were moving about.

"These crazy kids. This one [illegible] of the car. Driver didn't have a chance."

By the time they reached the hospital, Kaz was fully conscious.

After setting the arm, the [illegible] "that's what you are! [illegible] on the head and a broken arm. Well, Mrs. [illegible] I think all your son needs is [illegible] he should be fine. [illegible] week and arrange for an appointment."

NEXT MORNING Kaz [illegible] steps of Jarvis High. It would [illegible] class and Miss Martt again after yesterday's scene.

"Hey, there's Kaz!" somebody yelled.

Looking up, Kaz saw all the boys in his class running through the entrance door and down the steps toward him.

"Oh, no," he thought. "They're going to gang up on me because of yesterday."

Bracing himself, he glared steadily at them as they milled about.

But they were smiling!

"Boy, Kaz, are we glad to see you! How's the arm?"

"We heard about the accident on the radio this morning and expected the worst. Were we scared stiff!" Jim Lawson said excitedly.

"You—you were?" Kaz stammered, hardly believing what he heard.

"You're quite a guy, Kaz. I'll bet I'd have been laid up for weeks," George said.

"Oh, say Kaz," Jim said, "the fellows were talking about the baseball team and we need a third baseman. How about it, eh? Your arm should be fine by spring, shouldn't it?"

Now I'm really dreaming, Kaz told himself.

"Holy cow, fellas, I—I'd love to!" he finally blurted out.

"Good for you, Kaz!" George said, clapping him on the shoulder.

"I don't know how to thank you," Kaz started.

"Thank us! Now look here, Kaz, we need someone and you're it. You're the one who's doing us a favor!"

Impulsively, Kaz said, "Would you boys consider coming over to my house tonight? My mother is making some special gohan for me, and we're having rice and chow mein."

"Hey, if there ever was an invitation, there's one!" Jim exclaimed. "You know Kaz, we've always wanted to know about Japanese food and 'jiu jitsu' and all that stuff. We've tried to talk to you but you haven't given us a chance."

"I know, I know," said Kaz quietly.

Now Kaz realized that all along it was he, not they, who had been prejudiced.

ADVICE FOR BRIDES-TO-BE: LEARN TO PREPARE "NIHONSHOKU"

(Continued from Page 1)

Or even the Nisei who land in the courts on charges of shoplifting, swindling, burglary or prostitution. Now isn't that getting pretty "Canadian"? We're finally breaking down that racial stereotype of how Japanese are such well-behaved people they never get arrested. That's not true-blue Canadian. That's pretty sneaky, mysterious and Oriental.

BETTER TO BE JAPANESE

I'm only partly joking, by the way. Ironically, the climate has changed so much since the war years that now it's a wonderful advantage to be Japanese. Things Japanese are in fashion—in architecture, furnishings, art and the Kabuki.

Although we Nisei can capitalize on being Japanese, it's sometimes even better if you're Japanese-born. At least, architect Frank Lloyd Wright lost interest in me quickly when we were introduced after discovering I was a Canadian-born Japanese and not the authentic kind.

Being Oriental comes in handy, too, when you lead your hakujin friends to Chinatown chop suey houses. There, your knowledge of the mysterious food, your dexterity with chopsticks and your obvious at-homeness are all big deals. You can impress your friends no end. And if you're eagey like me, you do so often.

The news that an all-out Japanese restaurant opens in Toronto this month is also evidence of this new pro-Japan trend. We can now show off even more. But even if we're up on sukiyaki, tempura and misoshiru, this might not be enough. The Fuji-Matsu is to have Japanese-style rooms with tatami and all. Which suggests we're really going to have to bone up on Japanese culture. How many Nisei can sit down Japanese fashion without developing cramps? How many can talk learnedly about Japanese food and eating customs?

ADVICE TO GIRLS WHO WOULD MARRY NISEI

This is to girls who aren't Japanese. It helps if you get to like such Japanese delicacies as **takuwan**, other **tsukemono**, **diakon-oroshi**, **misoshiru** and **sashimi**. And also learn how to prepare or cook some of them, as well as other basic Japanese dishes. And to cook rice well—Japanese style.

Even if your prospective husband really doesn't like any of these things, your in-laws will. And sometime or the other you're going to have to mix in with the in-laws. It's a big help to you and your husband if you make a big hit with them—rather than be that "foreigner" in the family midst.

Chances are good that your husband will not be an all-out Japanese-trained type. The arthentic Japanese male is taught by his father and especially his mother that he is master when he grows up. His attitude toward his wife is Victorian. She washes the dishes, looks after the kids, cleans up all around and serves him to make him happy. He sits around being "father." The Japanese don't have a monopoly on this attitude, of course. But if you're a strongly emancipated female with great ideas about marriage being a partnership—make sure your man is housebroken, modern western style. And don't be surprised if his parents have Victorian ideas about the sexes.

Now it goes without saying that no young married couple should live with in-laws. But for gosh sakes, make sure you don't live with yours. You're going to have become quite Japanese in your habits and your thoughts anyway. Don't force it.

ADVICE TO NISEI GIRLS MARRYING HAKUJIN

You have an easier deal usually. Unless your mother tags along and keeps reminding you how good Japanese women do things. The Japanese habit—that most Nisei girls have learned—of constantly hiding their true feelings and presenting a social "face" is a godsend. It'll create a myth with your non-Japanese in-laws. They'll think George has a wonderful, charming, polite, kind, gentle, doll-like wife who's a marvelous housekeeper. And of course, you'll never let them see you when you're being a real witch to poor old George.

Your knowledge of Japanese cooking will really come in handy when you have company. You will of course carefully choose the guests to whom you introduce **sashimi**. And when you serve them **unagi**, of course you won't tell them it's broiled eels. Unless they're young Bohemians in horn rims and toreador pants.

The girls in your bridge circle will love your home with all those quaint **kokeshi** dolls and Japanese trays, and bowls and such. And your hand with the flower arrangements will be much admired.

Meanwhile, take a tip. Start going to flower arrangement classes now. And start getting your relatives to give you little home accessories in Japanese style.

WHAT TO DO WHEN THEY STARE

I'm afraid I'm not taking this intermarriage thing very seriously. However, there is one dire thing that will happen to you if you are married to a non-Japanese. At least you'll be sure it's pretty dire. People will stare at you often in public—on the street, in the theatres, restaurants, and so on.

Some of them might even be making rude remarks under their breath. Or at least you'll think so.

This staring used to bother my wife, too—when we were first going together. My answer was this: naturally they stare at us. Aren't we an intriguing-looking couple? They're just probably thinking—how did that Chinese guy get a lovely girl like that? (As you know, most eastern Canadians automatically think you are Chinese.) If it were a Nisei girl and her non-Nisei man, it would be: how did that cree[illegible] get a lovely-looking Chinese [illegible] like that?

Naturally they stare. D[illegible] you—when you see a mixe[illegible] couple? We do—though we [illegible] not to stare. In fact, almost [illegible] Nisei stare at us, we've found [illegible] while many other people [illegible] can't be bothered.

As a postcript, my wife [illegible] sometimes gets annoyed because other women don't look at her and our daughters when they're on parade on the street. With mother pride in our little girls, she wants people to look and admire—and she rather likes the quizzical glances that compare the children with her. Maybe this is how it goes.

AND WHAT ABOUT THE CHILDREN?

Now we have no answer yet. Our elder girl is just three-and-a-half. Maybe this is a big fat ugly problem. And then again maybe like the rest our supposed difficulties, it'll all iron out. If we raise our kids so that they become impossible hellions or spoiled unbearable brats, then of course they're going to run into trouble. But like good Japanese and Canadian parents, we're trying to raise them to be nice, bright, lovable young ladies. If they pan out that way—two lucky guys are going to go down on their knees to them, and we're going to hate to see them go. Because, of course, they won't be good enough for our girls.

Peabody Stays!!!

By SUE SADA

. . . it took time and a little persuasion, but Mom's feathered friend is now accepted.

[illegible]ame ducks, lost causes, forlorn [illegible]ges, dogs, cats, mice, and birds . . . tsk! tsk! . . . . these cost [illegible]e and energy, d——— unpro-[illegible]able investments (Ha! did you think I swore? Nope!), but Mom gets involved up to the neck and comes out brighter than ever, all ready for the next one. Her [illegible]est is Peabody.

Peabody is now an accepted part of the Family, and as such, takes his place in the proper [illegible]rarchy. How and when he came to that position of honor and privilege is a story of how the savage survival of the fittest in the backyard was nipped in the bud by no less a Don Quixote than redoubtable Mom who rescued Peabody from a cruel and tortuous death-by-the-Jaws-and-Claws of the elegant wild lady called Mike, mother of Pal Joey. How Don Quixote got mixed up in this business is a little confused but let him stay.

Ah, poor, poor Peabody! He was so far gone in fright that he didn't even squawk when Mom gave him a drink. He just crouched in a dark corner and shivered and rolled his big eyes. He was in pretty bad shape, but Peabody decided to stick it out and get better. Every few hours Butch and Kitten or Big Sister or Little One or even the H.-of-the-H. would enquire on the state of Peabody's chances of survival, and Mom would answer with all the waiting aplomb of the attending physician:

"Not yet."

Peabody, if you haven't guessed, is a bird. More than that he is a sparrow. I said Sparrow, sure. What's wrong with a sparrow? A Sparrow is a bird isn't it? and a Bird is a . . . is a . . . well, it's a bird, anyway. Yes, but just a minute, Peabody isn't just a Sparrow. Peabody is a White-throated Sparrow. Butch, who is a Part-time Bird-Watcher (the Part is awfully little but Butch still insists it's a Part and he has four bird books to prove his claim) and naturalist of sorts, looked Peabody up. But Uncle, of course, who is also a Part-time Bird-Watcher with field-glasses, took one look at Peabody and guffawed:

"A sparrow! Whatcha want to keep a sparrow for? Give him to Mike! Sparrows all ought to be shot for being the . . . ah . . . nuisances they are! Sparrows!!"

Mom was outraged. Yessir, she spit fire from both eyes, and stood up for the rights of the Sparrow. (Did you hear the drums roll and bugles blow and flags fly?)

"This sparrow, I'll have you know, is a White-throated Sparrow, and I wouldn't give him to Mike and anyway Mike is the best expert bird-catcher in the neighborhood and I have rescued a Titmouse, a Kinglet, and other Birds from the bird-book, and Peabody stays!!!!!!"

"And," Mom added, with a flourish of trumpets and snare-drums, "Peabody is a song-bird. He sings, and that's more than the other sparrows can do."

"He sings? Go on. Where does it say so in the Bird Book?"

"Read for yourself . . ., here!"

"H'm . . . . It is the reputed sweet singer of the sparrows' . . . H'm. Well, well. Sings, eh? That puts things in a different light. Sings eh? Oh well, you won't get him to sing in Captivity. No sir!"

Mom didn't answer, because she didn't know anyway. She just went on fussing over Peabody, and feeding him drops of water and bits of lettuce and some millet seed left over from something last year. Peabody perched still in Mom's hands and pecked away at the food. After all there wasn't much else he could do when he had lost most of the feathers on his left wing, got his right shoulder yanked off its hinges almost, a rip under his right eye, and the fluff all torn up around his right drumstick. Also he had four tail-feathers left.

Every day, and gosh knows how many times a day, Mom inspected Peabody to see how he was doing in the feather-production line. Nary a feather. A scab formed on the drumstick, and Peabody spent three horrible seconds ripping it off with his beak, and with fresh blood running down his right leg he hopped around. The scar under his right eye gave him a dissipated look, but nobody minded. His feathers still didn't turn up. Who knew when those things would turn up! Mom bought a cage.

"Fer gosh sakes a cage for a sparrow yet!"

Just the same Peabody got a cage, fully air-conditioned (more so than the old canned soup carton with the window screen roof), with two rooms. It had four feeding dishes, six perches and a sliding door between rooms, and a removable floor for house-cleaning.

What a moving day it was the day Peabody entered his new house! He flipped and almost fell, trying to fly on one wing, but he inspected every corner and gave his approval in the usual way, and life began for Peabody as the Number One spoiled brat of the Family. Joey was moved back one notch and he didn't like it a bit. He went for Peabody every chance he got, so Mom put the front room out-of-bounds for Joey and Mike.

Of course, the Off-Limits sign acted like a poke in the you-know-where to Joey, who was simply flabbergasted that a legitimate dessert like Peabody should be enjoying Member Privileges. Joey glared at Peabody from a safe distance (Mom was a bit too hasty with a newspaper on his nose) and licked his chops as he contemplated the really handsome little fellow. Peabody has lemon yellow flashes over his eyes, and is capped by a black and white striped head which almost got him called Little Flower. His feathers are black or white tipped, and have an Oriental tan, and he sports the nattiest little white cravat over a gray vest shading to white, and the new feathers which finally showed up were snow white. His right wing never did heal properly, so that Peabody drags it a bit, making his flight a bit one-sided. Makes it pretty certain that Peabody is staying as long as he lives because, as Mom says, it would be cru-ell to send him out into the wild blue yonder with a lame wing.

Both Mike and Joey can't take Peabody, though you can't say they didn't try. Mom explained and explained, both with the aid and without the emphasis of a folded newspaper, but the cats just didn't like the idea of a Peabody displacing them by even one notch. So the feud is on, while Peabody makes it most frustrating for the cats because they can hear him even when they can't see him. Y'see, Peabody sings.

Peabody sings as soon as he finishes his daily bath in the sauce dish. He puts the finishing touches on his daily toilette by tr-r-r-phing his wings, spreading them out over his legs and cleaning them off, and fluffing up several times with a violent shimmy. Then he lets out a trial whistle. If Mom pays no attention, he lets out another. So Mom obligingly says:

"Hi, Peabody, had a bath?"

Peabody flirts a bit, does a shuffle step, cocks an eye at Mom, and takes a solo bow. You have to hear him to get the several changes he's got in his repertoire. Then he talks to himself for awhile, and Mom tries to cultivate a conversation. The first time she did, it scared the daylights out of Peabody and he flew smack bang into the back wall of his house. He thought sure the Boogy-cat was after him. It was quite a time before Peabody got to recognize a fellow-bird in Mom, though he was much too polite to comment on the cracked cadenzas, and the off-key trills, and the police-whistle type calls. However, Peabody decided Mom was okay, and got to the point where he whistled, nay he shrieked, for attention. That proved he was integrated but Mom says he ought to learn that there's a time and a place to shriek for attention and that is positively . . . .

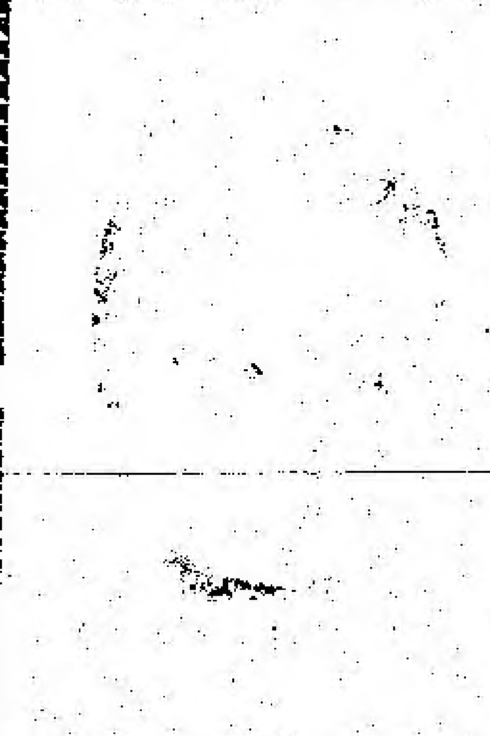
. . NOT AT TWO or even SIX O'CLOCK in the MORNING!!!

However, Peabody stays.



THIS WINTER SCENE was snapped about 10 years ago by Bob Suzuki. Former Sandon-ites may recognize Carpenter's Creek and the road leading to New Denver, B.C.

NEARLY 5 YEARS OLD



BOBBY NAKAMURA of Lethbridge, pictured here at age 10 months, will celebrate his 5th birthday on New Year's Day. Bobby was the first winner of the NC First Baby Contest in 1951.

130-150 Issei Have Lived 50 Years in Canada

Holiday Supplement
THE NEW CANADIAN
English Section Two — Saturday, December 24, 1955

130 Respond to NC Survey; All But 13 Pioneers Male

At least 130 and more probably closer to 150 Isseis who have spent fifty or more years in their adopted land, are living in Canada today.

One hundred and thirty names have been submitted as a result of The New Canadian survey to learn about these half-century residents. Since there are a number of others who are known to have arrived in Canada before 1906 but could not be located or reached in time to be included in the survey and since there are others who are not known to this publication, 150 would be a more accurate estimate of their number.

Fifty years ago, the Japanese population in Canada, concentrated on the Lower Mainland and southern Vancouver Island, but with a pronounced movement northward towards the Skeena, numbered 5,000. A large number of them, possibly the majority, have since passed away. Some are now living in Japan. Since the American west coast was opening up much more quickly and since the U.S. still remained open to them, many flocked southward to seek their fortune there.

The 150, therefore, are the living pioneers, the original roots of the now permanent Japanese Canadian settlement which is today scattered across the Dominion.

Of those identified, 117 are men and 13 are women. Among them are nine sets of husband and wife, six living in Ontario and the remainder in British Columbia.

Province-wise, Ontario leads with 61 pioneers. British Columbia claims 50 of them. Alberta has ten, while five call Quebec their home and four are located in Manitoba.

The distinction of being the longest resident of Canada goes to Mrs. Naka Sekine of Hamilton, Ontario. Now 79, she has been in Canada for 65 years. She came to this country in 1890, when Sir John A. MacDonald was the Prime Minister and only five years after the Canadian Pacific Railway spanned the breadth of the nation.

Among the others, Ichitaro Ikebuchi of Montreal first reached Canada in 1891 and Matsutaro Iwaasa, now living in Devine, B.C., followed a year later.

At 91 years of age, the eldest of the group is Magoe Ishizumi of New Denver, B.C., while Torahichiro Naganobu of Shuswap, B.C. is 90. There are four men who are 88 and the rest range all the way down to a young 64. Four old-timers declined to give their age.

Average age at the time of arrival was 20 years. Jinya Tanaka came when only 13 to make his new home. Thus it must have been the youthful adventuresome spirit that urged them to seek their destiny thousands of miles from home in a lonely, bewildering and quite often hostile land.

These pioneers came from all parts of Japan, with 27 prefectures being represented. Hiroshima, which has sent more Japanese immigrants abroad than any other prefecture led with 25; followed by Shiga with 21.

The New Canadian sent questionnaires to the 130 and 77 replies were received. In reply to "If you were young again and in Japan, would you still choose to emigrate to Canada", 56 persons or 73% answered that they would. In the negative were 18 Isseis while three were undecided.

When asked if they thought their fifty years' in Canada was a happy and fruitful one, 66 gave a favorable answer. There were seven no's and four undecided.

There were varied replies to the question "What, in your opinion was the highlight or outstanding or best-remembered incident of your life in Canada."

One mentioned his recent visit to Japan, another chose the occasion when he and his wife celebrated their golden wedding anniversary with their children and grandchildren.

Among other replies:

"In 1926, I was appointed Postmaster at Barclay Bay, Queen Charlotte Island, by the Government."

"When my bride came from Japan."

"The birth of my first son."

"I was born in the same year as the Confederation and when Canada (and I) celebrated the 75th year, I was invited to join in the festivities in Winnipeg."

"My proudest moment was when my son attended the Coronation of King George VI."

"My safe return to Canada from Europe when I fought as a volunteer in the First World War."



KUMAKICHI MIYAUCHI and EIJI SASAKI are two of the octagenarians among the 150 Issei who have lived in Canada for 50 years or more. Mr. Miyauchi, 87, now residing at 144 Robert St., Toronto, is a widower. He was a sawmill worker and a farmer in much of the fifty years since his arrival at Vancouver in December, 1905. Mr. Sasaki, 82, has been married 58 years to his wife Chiyo, and the couple are residing at 54 GoodwoodAve. Following three or four years in Vancouver after his arrival at Victoria in June, 1903, Mr. Sasaki returned to Japan for one year and served as an army medical doctor in the Russo-Japanese War. In Canada he has been fisherman, railroad laborer and boarding-house operator. (JACK HEMMY

Issei 63-91 Years Young Relate Outstanding Events

"The kindness of so many people when I was ill and destitute."

"My best stroke of luck during my life in Canada was when I narrowly missed being a victim of a fatal accident while working in a sawmill."

Among the many pleasant memories of their long past, one man recollected "When I was young, I was working as a cook's help on a boat. The captain and the cook got into a fight, the cook was fired, and I became the cook."

Another remembered the time when the Russo-Japanese war ended in a victory for Japan, and the bartenders in Victoria B.C. served drinks on the house. There was a recollection that Admiral Togo during the height of his fame as a victor over the Russian Navy, visited Vancouver on his return home from England.

During the training period of the 250-odd of the then young Issei before proceeding overseas, recalled a World War I veteran, their commander ordered them to sing a Japanese military song. So they marched through the streets of Vancouver singing war songs at the top of their lungs. That was the last time the streets of Vancouver must have heard Japanese military airs, he mused.

In extending best wishes and marking their fifty years or more in their "new" land, The New Canadian through their Tokyo correspondent, Mr. Kaizo Tsuyuki, will send each of them a congratulatory gift to be mailed to them directly from Japan. They will reach them in time for Christmas.

The perpetuation of the Japanese Canadian population as a segment of Canada is now assured, small though it is in comparison to the whole. This permanency must be credited to these hardy pioneers who overcame struggle and suffering to make their new home in a lonely, bewildering and often hostile land. The today we know, is the result of their yesterdays.

That they had a great part in the opening up and the development of the Canadian Far West has never been fully recognized. Let us remember it, and pay tribute.

It Took Guts for the Issei to Stay in America

By BILL HOSOKAWA
in the Pacific Citizen

A fellow by the name of Mark Twain, who was a pretty fair hand at the writing business, once set down these words: "When I was a boy of 14, my father was so ignorant I could hardly stand to have the old man around. But when I got to be 21, I was amazed to see how much he had learned in seven years."

Twain was expressing the doubts that have assailed adolescents since time immemorial, as well as the revelations that come to them with approaching maturity. Today, his words are appropriate to the Nisei attitude toward their parents, the Issei. For as the Nisei grow older and wiser, their eyes see the Issei in a more favorable and undistorted light.

In common with many other Nisei, I have been thinking about such matters recently. I remember the impatient days of youth when, from the lofty eminence of adolescent wisdom, we shook our heads unhappily and asked why the Issei had to be so backward. In our haste to become "Americanized," we were intolerant of all that did not smack of progress, and certainly the Issei did not. But we were too callow to realize we, ourselves, were losing something priceless when we ignored the heritage that our parents had brought to the New World.

Let me think back many years and list — without any particular order—the points that in the dim long ago appeared to be serious Issei shortcomings.

Almost universally, the Nisei believed the Issei were too conservative. They shunned new ideas. They continued to wear button shoes when everyone else wore oxfords. They were suspicious of anything that departed from tradition. Today, however, we can understand that a difference in outlook is a chasm that separates each generation from the next. No doubt you and I, Nisei parents, who regarded ourselves as such forward-looking individuals when we were in our 'teens, are now considered at times by our jet-age children as somewhat quaint old fogeys.

I used to think that the Issei lacked aggressiveness. What I didn't realize was that it took the most vigorous type of aggressiveness for them to shatter the customs of centuries, sever their home ties, and set forth to seek their fortunes in a frightening land across the world's most expansive ocean. And by the time we Nisei came along, our parents couldn't afford to be reckless. They were much too busy just keeping us fed.

The bickering among Issei, and the petty politics of the Li'l Tokyos used to gripe me. In retrospect, I see now that they were just being human. They had a compulsion to assert themselves, and of course they did what came naturally. It was healthy for them to air their beliefs and what was important to them wasn't necessarily of pressing moment to their children.

Many a Nisei must have wondered why the Issei couldn't speak better English.

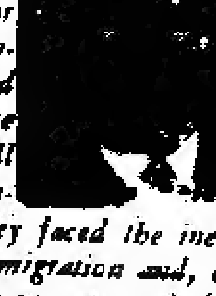
(Continued on Page 2)

A Message

From the Minister
DEPARTMENT OF CITIZENSHIP AND IMMIGRATION

I thank the editors for giving me the opportunity again this year to extend my best wishes to Canadians of Japanese origin.

I should especially like, at this time, to congratulate the Issei who have lived in Canada for 50 years or more. We are happy that one hundred and fifty of these pioneers are still contributing to Canada's growth. They faced the inevitable problems of migration and, because of their perseverance and their willingness to adapt themselves to their new country, have gained the respect and admiration of their fellow Canadians.



It is therefore a pleasure for me to combine my congratulations to the Issei with my greetings to all Japanese Canadians at this happy season.

J. W. PICKERSGILL
Ottawa

IT TOOK GUTS FOR ISSEI TO STAY

(Continued from Page 1)

It seemed they shamed us before our Caucasian friends every time they opened their mouths. Later we learned that often our friends' parents spoke brokenly, too, although with other accents. And **we discovered what a difficult language English is to those who are not born to it, and how thoroughly it is butchered daily even by those native Americans who speak no other tongue.**

Considering the limited formal education most Issei were able to acquire in the United States, they did remarkably well with the inconsistencies of English. Besides, let's face the fact that the Japanese are not particularly gifted linguists. Even though almost all Nisei were reared in homes where Japanese was spoken, how many of them can handle the language fluently?

Of course some Issei were gamblers and others were drunkards. Some chased women other than their wives, some were uncharitable or slothful or improvident. But these are human failings and the Issei by no means had a monopoly on them. **On the other hand, now that we have reached reasonable maturity, let us see what endearing qualities the old man had hidden from our boyish eyes.**

Perhaps the foremost of these is COURAGE. To use a meaningful word, it took guts for the Issei to leave home in the first place. It took more guts to endure the hardships and fight the prejudices that were an Asiatic immigrant's lot a half century ago.

Linked closely to courage is PERSEVERANCE, the quality which my old grade school principal used to call "stick-to-itiveness." Without the stubborn will to hang on, the Issei never would have been able to create the economic nest-egg that aroused the greed of so many dollar patriots behind the "let's get rid of the Japs" movement in the early months of 1942. (Let's not kid ourselves. The Nisei may have been running the businesses and operating the big farms a dozen years ago, but these were properties built up by the Issei or financed by Issei money. And the Issei controlled the purse strings.)

Nor can we overlook INDUSTRY. The Issei tackled whatever they undertook with such remarkable industry that their competitors despaired and success was almost a foregone conclusion. **This nation was built by industrious people. If Niseis have inherited this capacity for work, we will fare well.**

But closest to us is the Issei LOVE FOR THEIR CHILDREN. Naturally undemonstrative, the Issei did not express their affection in the usual ways. But that love changed the first generation's entire outlook. When they came to the United States originally, a large majority hoped to accumulate a quick fortune and then return to Japan to launch a business or live in luxurious retirement. But fortunes were hard to come by, and presently there were children. They found these children becoming Yankees more militant than those who could trace their ancestry to Plymouth colony.

Soon the Issei abandoned their dreams of triumphant return to their home villages. The rearing and educating of their families came first. And as the Nisei sunk their roots deeper and deeper into American soil, the Issei knew that they, too, were here to stay even though they were legally aliens. **Nor is it any accident that the level of education in the Nisei 442nd Regimental Combat Team was far above the national military average. Issei parents, cognizant of the handicaps they faced because of inadequate schooling, made prodigious sacrifices to educate their children.**

Most amazing is the fact that the Issei were able to provide their children with a happy, healthy home life. Long before psychologists came on the scene to put the blame for delinquency on broken homes, the Nisei were finding security, companionship, guidance as well as love and shelter in their families.

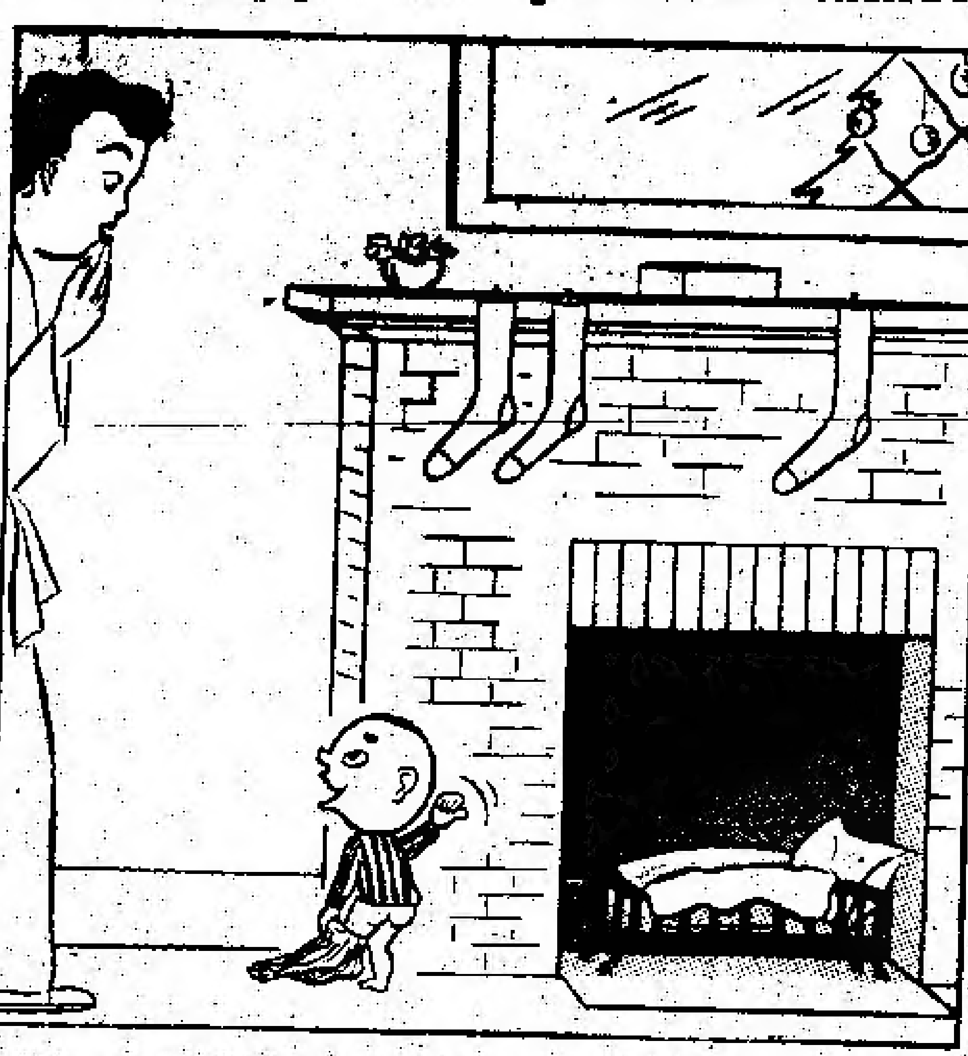
It's a wonder that the Issei, pressed as they were economically, with both parents working just to make ends meet in a large percentage of households, were able to give their children an ideal home life.

All this adds up to the fact that the Nisei are blessed with a wonderful heritage. The progress that they have been able to make economically and socially, despite the gloom that hung over their futures in the pre-Pearl Harbor years, is a true measure of the worth of that heritage.

Today, we Nisei in our newfound maturity cannot give too much credit to the Issei.

To paraphrase Mark Twain, it's amazing indeed how much the old folks have improved in the last few years. I'm sorry my own Dad isn't around to hear what I think now of him and his generation.

MAS . . . by Jack Nakamoto



"I'm going to sleep in there and wait for Santa . . . O.K., Mom?"

Directory of Nisei Clubs and Organizations

Here Are Some of the Many Nisei Clubs . . . We Hope for a More Complete List Next Year

By MARGIE UMEZUKI

Last year about this time, one of our Nisei writers, bylined Y.E.T., wrote about clubs clicking: "We hear that club successes run in cycles or in spurts; that every club has its ups and downs; its ambitious program waxes and wanes. Many a Nisei club's executive has wrestled with this problem and none can claim an equivocal triumph. Indeed, Nisei clubs do not seem to grow with the years—their initial success is followed by a slow sickening decay. Old clubs die, and new ones replace them and repeat the same mistakes."

And if they don't die, they fade away. In Toronto, f'rinstance: What happened to clubs TNT, Queens, St. Francis Xavier . . . the popular Rhapsody and Adolphi are now only bowling leagues. The Toronto Nisei AYPA was the latest to go, although it's been replaced by the new Nisei Anglican Fellowship. And whatever became of Hamilton's HY-NO, Winnipeg's Y-Pegs, Vancouver's Hi-Teeners or the Steveston Nisei club?

New ones have replaced the old, and included in the newer in Toronto, in accordance with the Nisei dance craze, are the dance clubs: Roe Socratic with its annual Monte Carlo Nite and El Chorlo with its Spring Fiesta. Biggest fling of the year, the annual Christmas Snowball semi-formal, was scheduled last night, Dec. 23, at Club Kingsway, Toronto. . . . The TYBS crowns Miss Valentine in February and has a Talent Revue in the fall. . . . U of T Nisei students put on an annual Autumn Nocturne and a Glenn Miller Nite. . .

Although the Niseis are gradually mixing in more and more with occidental groups, there are still a great many clubs and organizations floating around. Here are some of them, not including the umpteen sports groups:

Montreal

NISEI FELLOWSHIP: Hiro Uenida, Kay Ikegami, co-presidents; Jacqueline Hayami, rec. secretary; Jennis Kawai, corr. secretary; Tom Yamashita, treas.; Frank Matsubuchi, publicity; Con Fukuyama; Amy Uchida, Tak Fujimagari, recreation; Grace Hayami, devotional; Michiko Higo, Tosh Isomura, Albert Takahashi, Mas Takahashi, social.

McGILL CAMPUS CLUB: Frank Tomita, president; Richard Hayami, v.p.; David Ohashi, secretary; Bob Kodowaki, treas.; Ken Takahashi, publicity; Charles Tanaka, social.

MONTREAL SANGHA: Toby Shinohara, president; Mas Ishihara, v.p.; Sokichi Ito, secretary (Japanese); Kiyoshi Suga, secretary (English); Ty Suga, treas.; James Shepherd, rec. secretary; Mrs. Misao Ito, Seizo Nose, auditors; Steve Ebata, religious chairman; Dick Okuda, welfare; Mrs. Mary Asazuma, social; George Nakano, membership; George Asazuma, Yoshio Hayashi, Giichi Hayashi, Hideo Yamada, and Chujiro Wakabayashi, councillors.

YOUNG BUDDHIST SOCIETY: Shiz Yoshikuni, president; Louis Haruta, v.p.; Harry Yamada, general secretary; Kim Osaka, assistant; Kumi Nakano, recording sec.; Amy Matsubara, treas.; June Tanaka, Joyce Asazuma, auditors; Fumi Tatebe, Kaz Kadohama, Sachi Omoto, religious convenors; Shirley Tanaka, welfare; Jimmy Hasegawa, Yoshiko Shinya, membership; Connie Oike, Nao Sugie, sports; Shinji Shinya, Tazu Sugie, Aki Omoto, Ken Tatebe, social.

QUEBEC J.C.C.A.: Sam Toguri, president; Mike Ochiai, v.p. and chairman; Amy Uchida, v.p. and gen. sec.; Yo Kato, general secretary; Ken Oda, treas.; Elizabeth Matsubara, rec. secretary; Jess Nishihata, provincial liaison officer; H. R. Okuda, constituency sec. and publicity; Frank Tomita, Jack Watanabe, Kay Ikegami, Miyo Ishiwata, Michiyo Higo, culture & education; Kaz Nishio, Tom Yamashita, finance; Con Fukuyama, directory; Art Kudo, immigration and welfare; Kim Nakashima, Geo. Yamashita, auditors; Grace Hayami, Amy Ikeguchi, Yosh Ishii, Edward Matsubuchi, Dorothy Okata, Betty Yamamoto, June Hayami, Harry Ikebuchi, Akira Kawai, Mas Nakatsuka, Kim Osaka, and Kaname Yamamoto, social convenors; Sid Miyashita, Frank Matsubuchi, Shirley Kobayashi, sports convenors.

Ontario

KENT J.C.C.A. (Chatham): John Kondo, president; Aki Fujii, v.p.; Minnie Nishizaki, rec. secretary; Sue Kondo, corr. sec.; Jim Yako, treas.; May Kayahara, bulletin chairman; R. Masuda, membership; Jack Nishizaki, sports; Charlie Okubo, house committee; Frank Okubo, Rose Takahashi, social and program; T. Baba, R. Masuda, T. Wakabayashi, J. Yagi, Issei representatives.

LAKEHEAD NISEI CLUB (Fort William): Paul Oda, president; Harry Kamo, past pres.; Luke Nakamoto, gen. secretary; Hayami Nishimura, exec. sec.; Kay Nakamoto, sec.-treas.; Fred Nishikawa, advisory; Bill Okada, citizenship; Ken Iibu, finance; Mas Yasuzawa, membership; Sab Arinobu, entertainment; Joe Ebata, auditor.

LAKEHEAD LADIES' AUXILIARY: Frances Inouye, pres.; Mitsuko Seki, Martha Kamo, recording sec.; Sets Oda, corr. sec.; Nobu Abe, treas.; Tokiko Kishi, Shizuka Okada, Sue Umakoshi, Yasuko Nakamoto, program committee; Barbara Oshimo, Ruby Hashiguchi, Ume Tsubouchi, social convenors; Kay Hibi, Sadako Hayashi, Kimi Nishikawa, Fumi Tanaka, visiting committee; Kay Kinoshita, Marge Sakamoto, membership.

FIDELIS (Hamilton): Jim Kadonaga, president; Marge Moriyama, v.p.; Toots Nishikawa, secretary; Shin Fukumoto, sports; Kay Kitagawa, treas.; Ozark Watanabe, past pres.; Herby Morino, social convenor; Rose Kawamura, Jane Suzuki, Bert Allen, assistants.

JUNIOR J.C.C.A. (London); Mary Uchiyama, president; Vic Uchiyama, treas.-vice; Jeri Suzuki, secretary; Joe Soga, social convenor.

Toronto

AMI: Phil Nagasuye, pres.; Tom Nagano, v.p.; Alyce Takemura, secretary; Kim Baba, treas.; Jane Edamura, Tak Fujiwara, Mary Sakaguchi, membership; Nancy Mori, Vic Kitagawa, sports; Ron Nakamura, disc jockey; Ruby Kobayashi, Tosh Nagano, social.

TORONTO J.C.C.A.: George Tamura, pres.; Hideo Hiraki, Mits Sumiya, Sab Morita, v.p's.; Rits Inouye, Fumi Sasaki, corr. sec.; Florence Watanabe, Jean Kobayashi, rec. secs.; Grace Tamura, Margie Umezuki, treas.; Paul Takahashi, educational chairman; Ken Moritsugu, sports and social

(Continued on Page 7)

National Recognition for Ogawa, Yamauchi T

★some interesting people



VANCOUVER J.C.C.A. NISEIS

The jubilant faces of Captain Seichi Tahara and pitcher Ron Montgomery were pictured on conclusion of the Vancouver Industrial Union baseball league finals in which the JCCA Niseis regained the George Sparling trophy. After Niseis had taken a three-game lead, pennant-winning Western Bridge came back to even the series at three wins each. Niseis came through with an 11-2 victory in the deciding game.

In leading his men to a second-place finish in regular season play, rookie coach Mush Uyesugi was aided by consistent-hitting Azu Oikawa (.408), workhorse Montgomery, effective pitching by Merv Franks, and all-around play of Captain Tahara. Shortstop and cleanup hitter Tahara saw first mound action in finals and gained two victories. Other players were, Ken Fujiatsunga, Bob Miyagishima, Hubbo Matsuzaki, Ken Homma, San Okano, Tad Kitagawa, Gord Nagano, Tom Tasaka, Elmer Mori.

(BRIAN SCOTT photo, Van Sun)

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60-MINUTE BACK IN PRO FOOTBALL



"Another Normie Kwong" is a natural tag for Joe Yamauchi, the second Oriental Canadian player in pro football, and Calgary's Nisei fullback will have to go some in the next few years to live up to the reputation of Edmonton's China Clipper, who was selected top Canadian player this year. Local Calgary men-in-the-know like sportswriter Gorde Hunter, radio commentators Joe Carbury and Joe Marks and Stampede [illegible] Joe at 24 is as fine a Canadian fullback [illegible] into the game as there ever was.

On the past season's record, during which Calgary finished last, Yamauchi gained 223 yards rushing, 220 yards on 46 pass receptions, and he had a long run-back of 35 yards on a kick-off. He fumbled three times as ball carrier, but also recovered five opposition fumbles. A fine offensive blocker and a full time linebacker on defense, Joe saw 60-minute action in several games in the last half season. He's now slowly recovering from a wrist injury which sidelined him for the final two games of the year.

Born in Opal, Alberta, Joe grew up to 5' 11", 180 lbs. in Edmonton, where he had a trial with the Eskimos in 1954. He has four brothers and two sisters, who are of less unusual physical stature for a Nisei. When not on the gridiron, Yamauchi is an architectural draughtsman. For recreation he plays handball and does a lot of weight-lifting at the YMCA in Calgary.

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FOR THE BIRDS

This picture should be enough to turn a lot of male heads from bowling alleys to badminton courts for winter recreation. The lass with the terrific serve is Toshi Takasaki, singles champ and co-holder of ladies' doubles title with Toki Yonemitsu, since the Nisei Open tournament held last April at the Metro gym, Toronto. Toshi's also a top contender in local tennis circles in summer.

(BOB SUZUKI photo)

We Present a Review of 1955 Sports Highlights, Names and Games that Featured in Nisei Circles

By EDDIE HISAKI

In the world of sports as in the sphere of general everyday life, we look back at this time of year to recap the highlights and eventful happenings of the past 365 days. Few startling differences are noted in Nisei sports circles of 1955. Bowling, golf and judo are sports which are increasing in national appeal; others like badminton and tennis are largely confined to the eastern sector of the country. Baseball, a long-time favorite with Issei and Nisei, suffered a relapse in the East, but enjoyed a banner year out West.

A distinction that 1955 did hold over previous years was the national recognition accorded two Nisei athletes, Carl Ogawa and Joe Yamauchi. Yamauchi became the first Japanese Canadian player in professional football ranks and further distinguished himself by earning a starting assignment as fullback in Calgary Stampeders' offensive unit.

Possibly the first Canadian Nisei to gain international sports fame is Carl Ogawa of Salmon Arm, B.C., whose work as coxswain for the UBC rowing crew at the Royal Henley Regatta in England was credited as a big factor in the Canadian victory over a crack Russian squad.

The following brief review of the year's highlights is culled from the pages of The New Canadian.

● **BADMINTON's** top Nisei, on the basis of the Eastern Canada Open tournament, are Toshi Takasaki and Tad Miura. In addition to successfully defending her singles crown, Toshi won the top award in ladies' doubles with Toki Yonemitsu. Tad Miura reclaimed the title in men's singles, dethroning Roy Shin, and with Kay Ogaki topped the mixed doubles group. Shin and Tosh Kitagawa upset brothers John and Tad Miura to halt their domination of this category after two years.

● **BASEBALL** in the West produced two champion teams. Vancouver's high-flying Niseis, sparked by the all-round performance of Captain Seichi Tahara and the workhorse hurling of Ron Montgomery, with assists from some consistent hitting by Azu Oikawa and steady play in the clutch of coach Mush Uyesugi, won their second title in the city's Industrial Union League in seven games of the playoff finals. . . . Farther inland, the North Kamloops Mohawks utilized their speed afoot to cop the B.C. Interior League honors, though extended to the hilt in the finals.

With intercity competition becoming more and more popular, Vancouver Niseis and Alberta Niseis hooked up in a rain-short-

...chi To... ...ort News

ened ex... ...the Dominion Day week-end—a... ...Nisei sports.

U... ...is the state of baseball in Toro... A ... during the Westerns regime, the Qu... ...good showing by the semi-Nisei ... ...Western City senior league and the vir... ...aggregation in the Senior Playgro... ...Sunday league in Toronto saw Pet... ...Giants spearheaded by the combined hurling ... ...and Frank Nishimura to capture the penn... ...Hamilton's Sunday loop went the way of ... ...in smaller eastern centres.

● BASKETB... ...well in 1955. The Toronto Nisei ... ...effort to stay alive. Vancouver's Nis... ...regular schedule last spring, but recent re... ...folded this winter. Toronto Mustangs, who ... ...the sole surviving Nisei five, advanced to the ... ...A church final before succumbing ... ...strong Windsor entry.

Of th... ...in the '54-55 season, the Chicago Invitational ... ...defending champion Mustangs of Toron... ...off their private feud. Canadians Herb Miyasaki ... ...were selected for the tournament All-Star ... ...in Lethbridge, Raymond Busseis outlasted teams fro... Taber, Picture Butte and Lethbridge to capture the ch... ...in a one-day meet. . . . Hamilton's hard-working C... ...crew organized the only Nisei tournament in the Ea... ...hosting Alphas came out on top over entries from ... ...atham.

● BOWLING ...terest in most sports seemed to falter this year, but ke... ...exception. While we're unable to determine the tota... ...of keglers across the Dominion, it's certain that more ... ...ripate in this sport than in any other.

Outstanding ... ...erages were turned in by Toronto's Maw Mori and S... ...of Vancouver, both claiming the Canadian Nisei ... ...Lucy Ishii of Hamilton was head and shoulders ... ...female trundler with a superb 225 average. Kaide... ...Toronto achieved high triple honors with a 1012 (31... ...total. . . . The 9th Eastern Canada Open tourname... ...lighted by the record-breaking performance of Ki... ...whose 944 triple and 1615 high aggregate score cons... ...time tourney record for the fair sex.

Rapidly gro... ...ularity in Toronto and gaining enthusiasm in Vanco... ...-pin variety. Jack Watanabe set two Nisei highs ear... ...season with 678 (277), and his 164 was the best ave... ...season. Kay Yanoshita's 148 topped ladies' averages.

● FOOTBAL... ...Nisei twelve, Toronto's Sooners took their second ch... ...title in the Ki-Y junior (under 140-lb.) league desp... ...early season start. . . . The exploits of Calgary's Joe ... ...are related elsewhere in this section.

(...ued on Page 6)

Idea of Japanese Superiority in Judo Obsolete

More Caucasians in Eastern Canada Judo than Ever Before ... Hatashita Club, Largest Dojo in Canada, Sets Pace

Only a few years ago, hakujin yudanshas in Canadian judo were as rare as the old two-cent piece. It was the general consensus among the Japanese that Occidentals didn't have the physical qualifications required to master this Oriental art of self defense, and the rarity of hakujin black belts supported this opinion.

Today this popular fallacy has been dispelled as Caucasian judoists are playing important roles in Eastern Canada judo, as exemplified in the success story of Frank Hatashita's dojo. On the basis of their showing in recent tournaments, the most partisan observer would have to concede that with expert coaching and sufficient training, hakujin can become as adept at this sport as anyone.

The results of this year's tournaments saw the predominantly hakujin Hatashita crew exhibit a surprising ability to collect the top prizes. Out of nine titles put up for grabs, they claimed four, three individual laurels and one team award.

That they should "bring home the bacon" on so many occasions isn't too surprising when you consider that 36-year old Frank Hatashita sandan, chief instructor of this unique club, was a top fighter himself in his heyday of tournament competition. In four Canadian black belt championships in which he participated, Frank emerged best on three occasions. After coming into prominence as a 16-year old shodan, the youngest Canadian ever to attain that mark, and following up a year later with his nidan promotion, Hatashita gained his initial championship as a stripling of 19 years of age. His last championship was the Eastern Canada title in 1954. Though he's nearing the 20-year mark in judo, Hatashita's enthusiasm for the sport seems to grow with each passing year.

The Hatashita Judo Club, the largest dojo in Canada today, embracing some 200 active members, got a modest start eight years ago in a small garage, with a total membership of one. Since then the club has expanded rapidly, outgrowing three gyms in the process. It's not a coincidence that the increased popularity of judo in Toronto is concurrent with the growth of the Hatashita dojo.

Advertising? Frank says he has never had to,



THREE PRIZE Hatashita Club pupils share the joy of victory after last month's Kidokan non-black belt tourney with instructor Frank Hatashita, sandan (l. to r.). Doug Hamilton ikkyu took brown-blue honors, Bruce Love sankyu the green-orange title, and John Howlett ikkyu was finalist with Hamilton.

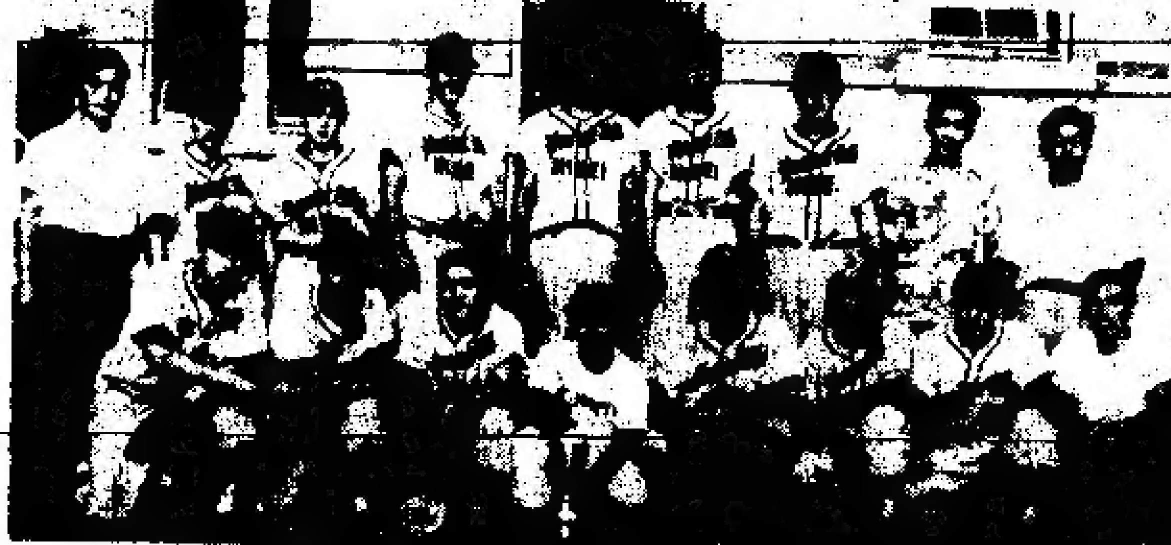
that his pupils continually laud his club to outsiders. As any businessman will tell you, this is the most effective method of advertising. The Hatashita club boasts the largest mat area on the continent, and several months ago Frank installed a genuine tatami, a mat designed for judo imported from Japan.

A few years ago Frank founded the Hatashita Police Club. More recently he opened another club at the Ryerson Institute of Technology, which set aside a special room for judo. This group consists now of about 60 receptive members.

The Hatashita dojo is open every night of the week, and Frank is aided in his work of instruction by five black belt colleagues: his brothers Oscar and Thomas, Vern Fagan, Hank Jenssen and Mits Tanino. Another of Frank's brothers, Johnny, a nidan, is currently furthering his study of judo at the Kodokan in Tokyo.

The club membership is not restricted to males. Frank has about 20 female students as well as youngsters in the tiny tot stage. Among these is his seven-year old daughter, who is taught the fundamentals every Saturday afternoon, together with four other Sansei tots—by a hakujin instructor, ironically enough.

Last year on his return from a tournament in Detroit, Frank remarked that Canadian judo would one day be on a par with that of our American neighbors. With this in mind, Frank forsees the need for one large dojo in Toronto composed of all the clubs in the city, in a united effort to strengthen calibre and establish judo in eastern Canada on a permanent basis.



THAT'S A STRONG GRIP coach George Takaoka has on the Toronto JCCA Challenge trophy, because his Toronto Nisei team retired the cup with their third consecutive victory in the Labor Day tournament. Back row, l. to r., JCCA president Geo. Tamura, Major Fukumoto, Jackie Tanaka, Key Tanaka, Maw Mori, Sumio Tomihiro, Roy Kobayashi, Ken Moritsugu and Hideo Hiraki, committee members. Front, l. to r., Ken Ohara, Sho Mori, Tad Miura, Takaoka, Yuki Kameoka, Tom Matsumoto, Roy Tanaka. (SADAO NIKAIDO photo)



PROBABLY the only Nisei hockey team in the world are the Double S Tile Flyers of the East Toronto league. Back row, l. to r., Joe Togawa, Roy Kobayashi (captain), Dave Sunohara, Sumio Fujimoto, Ken Edamura, Henry Condrit, George Anzai, Hank Luchetta, John McClement, Jackie Tanaka (assistant coach). Front row, l. to r., Sho Mori, Major Fukumoto, Roy Tanaka, Al Kerr, Mas Nakao (coach), Al Lewis, Jim Molnar, Ken Edamura, Jim McIlwaine. (KIYO SHIGETOMI photo)

REVIEW OF 1955 SPORTS HIGHLIGHTS

(Continued from Page 5)

● **GOLF** continued on the upward trend. Championship performances by Toru Nakamura of Winnipeg and Calgary's Jim Kondo were featured in western Canada as the 8th Alberta Nisei golf tournament went into the record books. Triple winner Hatch Yagi of Oakville hit the Nisei headlines with his form in the Eastern Canada Labor Day tourney. Earlier in the year, Andy Yagi won the laurels in the Victoria Day tussle, while Shig Ashikawa emerged triumphant in the Dominion Day matches.

Ken Miyasaki of Toronto entered golf's hall of fame with a hole-in-one on the 185-yd. eighth hole at Downsview. He was the only JC to claim an ace in 1955.

● **HOCKEY**: Best-known Nisei puckchaser, Frank Toyota, having graduated from Kitchener Junior and St. Catharines OHA ranks, is toiling for Washington Lions, champions of the Eastern (U.S.) amateur league. . . . B.C.'s top Nisei hockey players, Chuck and Roy Wakabayashi, served last season with New Westminster Cubs of the Junior B Northwest league. . . . A minor hockey star was peewee all-star Mel Wakabayashi, who topped the bantam league of Chatham Ont., in scoring. . . .

Only Nisei team, Nisei Flyers in the East Toronto league, finished fourth of six teams last year and defenseman George Anzai was named to the second league all-star team, while Mo Molnar was presented the MVP award. With some new players and a sponsor (Double S Tile) prospects seem brighter this season. Flyers are currently in second place.

● **JUDO**: The fourth Eastern Canada tourney last March saw Tadashi Ban nidan of St. Jean, Que., defeat Mak Oikawa nidan of Toronto for the black belt championship. Kidokan club of Toronto won team honors. . . . Bill Aoki of Kidokan and YMHA walked off with top awards in the southern Ontario championships at Hamilton.

Tom Hatashita copped the black belt title in the Quebec fall tournament, sponsored by Seido-Kwan, while Hatashita Club took its third successive victory in team bouts. . . . In the first tournament held for under-black belt classes, sponsored by Kidokan Club, Hatashita Club's Bruce Love won the green-orange-yellow title, while Doug Hamilton was best in the brown-blue belt category.

● **SOFTBALL**: Although reduced to four teams, the Toronto JCCA Labor Day tournament enjoyed another successful series. The Toronto Nisei squad, managed by George Takaoka, became the first team to win the title for the third successive term. Chicago Saints provided the international flavor as the other finalist. Chatham Niseis and a hustling Hamilton entry were other starters.

Ladies' softball has gained prominence in Toronto since the inception of a Nisei squad in the East Toronto junior league a few years ago. Ken Ikeda's Toronto Camera team clinched second place this year, with May Mukai's all-around play, on the mound and at bat, pacing the Niseiettes to their highest finish yet.

● **TENNIS**: Perennial champion Mary Ebata was the only triple winner in the Nisei Open (a repeat from 1954). Mrs. Ebata added her sixth consecutive Bussei singles crown and collaborated with Chickie Yanagisawa and Mickey Matsubayashi to win the ladies' and mixed doubles titles against interchurch competition. The interchurch tournament was dominated bby Nisei players as George Ide took home the singles honors and combined with Gus Hirano to dominate men's doubles.

Other Nisei Open winners: Tom Nobuoka regained his men's singles championship and added the men's doubles title paired with Johnny Tanaka. Mary Ebata's trio of honors came in singles, doubles with Chick Yanagisawa and mixed doubles with Fuz Fujiwara.

● **MISCELLANEOUS** events and names worth noting: Lloyd Kishino of McGill broke the intercollegiate 150-yd. medley record in swimming championships held at Hart House, U. of T. . . . Wrestler Walt Kamitakahara was named outstanding freshman athlete in the University of Toronto engineering class. . . . First Lakehead table tennis tournament champs were Joe Ebata and Doreen Inouye. . . . Trick Oikawa's rink from Picture Butte took top honors in the Alberta JCCA third bonspiel last March. . . . Seiji Onizuka and Joe Fukui were members of the winning Hallstrom rink of Greenwood in one event of the Grand Forks 'spiel. . . . 13-year old Marge Iwasaki won juvenile girls' swim championship in Vancouver. . . . Only Canadian Nisei jockey, Spud Uyeyama, is riding the winter season at Florida's Sunshine Park.

DIRECTORY OF NISEI CLUBS AND ORGANIZATIONS

(Continued from Page 3)

chairman; Joan Toyama, welfare; Henry Moritsugu, publicity; Ed Ide, finance; Kats Iguchi, Tammy Maruhashi, auditors.

METROPOLITAN BADMINTON: George Takaoka, pres.; Mickey Matsubayashi, v.p.; Sadao Kitagawa, social chairman; May Horiuchi, secretary; Danny Ichii, treas.; Tad Goto, Geo. Sasaki, Sam Watanabe, Bob Umezuki, floor captains; Sadao Nikaido, George Takahashi, Harry Takaoka, Mary Arai, Tosh Omoto, Amy Kitagawa, Kay Kozai, and Margie Umezuki, social representatives.

NISEI WOMEN: Vi Kagetsu, pres.; Sachi Oue, v.p.; Aiko Murakami, sec.; Kim Takahashi, treas.; Mary Inouye, publicity; Koko Kinoshita, Kay Oki, social; group district leaders: Mrs. Aki Ide, north; Mrs. Kaz Umemoto, east, Mrs. Jane Hotta, central.

EL CHOCLO: Roy Nagamatsu, pres.; Tats Kikuta, v.p.; Susie Tanouye, treas.; Tosh Umetsu, secretary; Mitzi Ichii, Joy Ishii, Hiro Umetsu, Anne Yonekura, Kay Ogaki, Jim Morita, Sadao Kitagawa, Danny Ichii, Mickey Kaneko, Tosh Muraki, and Hank Nagai, social committee.

ANGLICAN FELLOWSHIP: David Sinohara, pres.; Joy Nakayama, v.p.; Marge Osako, secretary; Marie Morishita, treas.; Mary Honkawa, Joan Nishimura, social convenors; Mary Sasaki, public relations.

REC SOCRATIC: Yosh Shin, president; Bibo Nagao, 1st v.p.; George Takahashi, 2nd v.p.; Dave Kisumi, treas.; Tad Ogura, assistant treas.; Fumi Takata, secretary; Yoshi Iwashita, social convenor; Hideo Stan Hiraki, membership; Margie Umezuki, publicity.

TORONTO SANGHA: Noboru Tahara, pres.; Frank Yamamoto, past pres.; Izo Ebata, sec. (Japanese); T. Ebata, sec. (English); Shige Kawasaki, treas.; Eddie Yoshida, membership; Joe Nakamura, asst.; Harry Yonekura, finance; Kojiro Ebisuzaki, asst.; Yukio Koyanagi, welfare; Hachijiro Hayashi asst.; Sam Baba, publicity; Rinnosuke Fujii, asst.; Shigeo Tohana, education; Mamoru Nishi, asst.; Ross Ohashi, social; Harry Nishimoto, M. Nakamura, asst.; I. Sakai, Y. Suyama, M. Tsuruoka, K. Kiyonaga, S. Tsuji, T. Kumamoto, K. Hatanaka, Y. Wakisaka, Harry Kondo, Tokio Morikawa, T. Nishimura, Tom Shimizu, councillors; T. Terada, B. Miyauchi, auditors.

U.T. STUDENTS: Alfred Iwasaki, pres.; Pat Baba, v.p.; Tom Imada, treas.; Shirley Kitagawa, rec. sec.; Mayumi Yamasaki, corr. sec.; Jerry Mashia, social director; Ethel Yamamoto, asst.; John Sunohara, cultural director; Aki Oda, publicity.

YOUNG ADULTS (United): Ken Matsugu, pres.; Eileen Furushe, past pres.; Roy Oiye, v.p.; Nobby Sasaki, rec. secretary; Tosh Otsuka, corr. sec.; Sam Watanabe, treas.; Faye Yonemitsu, Roy Oiye, program convenors; Yuriko Ando, Molly Taira, social convenors; George Tamura, membership.

YOUNG BUDDHIST SOCIETY: Tim Goto, pres.; Tosh Hori, v.p.; Ed Tsuji, gen. sec.; Jean Mitsuhashi, Irene Uyeno, asst. secs.; Amy Sawada, treas.; Betty Nishimoto, rec. sec.; Jim Takemura, religious chairman; Sue Kikuchi, Yosh Inouye, Sunday School sups.; Jack Shimizu, church adm.; Yosh Suyama, public relations; Kunio Suyama, membership; Pat Sano, Kim Kono, asst.; Kaz Tatebe, editor; Sakae Goto, Mariko Izukawa, asst.; George Fujita, social; Jean Amemori, Yoko Amemori, Toki Shimmoto, Aki Ikebata, asst.; Joe Miyazaki, welfare; Haru Murakami, Jonnie Amemori, asst.; Beth Nekuda, education; Tosh Hori, sports; Ako Shirazaki, Misako Murakami, asst.

Winnipeg

YOUNG BUDDHIST SOCIETY. Mas Miyai, president; May Watanabe, v.p.; Fudge Teranishi, rec. secretary; Naomi Teranishi, corr. secretary; Tom Yamamoto, treas.; Kay Kojima, auditor; Ken Nishibata, Tucker Yamane, Molly Watanabe, Sue Kawasaki, social; Dot Kojima, Shig Kato, publicity; Marie Ikeda, dramatics; Terry Miyai, membership; Tom Shimoji, Ricky Kaita, sports; Kay Nishikihama, Marge Ayukawa, Mitsy Yamamoto, educational.

Alberta

CALGARY NISEI: Tak Saruwatari, president; Don Kondo, v.p.; Kaz Miyashita, sec.; Kelly Nagai, treas.; Earl Odagaki, Akira Tomiyama, social; Sadie Hirowaka, welfare; Ken Matsune, education and culture; Bunk Odagaki, Art Hironaka, auditors.

YOUNG BUDDHIST ASSOCIATION (Lethbridge): Tad Kawasaki, president; Jiro Miyagawa, v.p.; Mary Kawasaki, rec. secretary; Nosey Takeda, gen. sec.; Kaz Hiraga, Kathleen Ohama, sports; Michie Hisaoka, J. Takeda, social; Pat Okutake, Amy Hiraga, religion; Pauline Tomomitsu, B. Yamagishi, membership; Jiro Miyagawa, editor, LYBA News.

PICTURE BUTTE J.C.C.A.: Jimmy Ikebuchi, president; Satsuki Nagata, v.p.; Sumi Yamanouchi, sec. (English); Seiku Sakamoto, sec. (Japanese); Takumi Oga, treasurer.

TABER J.C.C.A.: Ken Sakamoto, pres.; W. Koyanagi, 1st v.p.; Y. Setoguchi, 2nd v.p.; Yuki Tomiyama, N. Toshima, secretaries; Tad Koyanagi, treas.; Jeannine Miura, rec. sec.; Cathy Konno, cultural; K. Shimozawa, agricultural; Y. Yamashita, K. Maruyama, publicity; Dr. S. Sakamoto, Kuni Sato, educational; Amy Sasaki, social welfare; Joyce Fujimagari, Koji Kadonaga, social and recreational.

British Columbia

BUDD. SS TEACHERS LEAGUE: Hideo Mimoto, president; Miyako Koyanagi, rec. sec.; Kazuko Inouye, corr. sec.; Toshimi Tanaka, treasurer.

KELOWNA YOUNG BUDD.: Jim Kitaura, president; Sumio Tahara, v.p.; Carol Terada, gen. sec.; Yosh Terada, corr. sec.; Barney Kitaura, treas.; Harry Tomiye, religious chairman; Mas Matsuda, Bob Koyanagi, Dot Yoshikawa, Kaz Yamada, social convenors; Morio Koga, Joan Hikida, sports convenors; Mas Terada, membership & historian; Hisako Matsuda, welfare chairman; Sue Koga, representative to BCYBL; Kaz Hayashi, auditor; Rev. S. Ikuta, minister and advisor.

STEVESTON J.C.C.A.: Tetsuo Tamemoto, president; Terry Sakai, Ryan Nakade, chairmen; Sachi Okamoto, corr. sec.; Peggy Sakiyama, rec. sec.; Hajime Matsuzaki, treas.; Don Narukami, Roy Okamoto, Sid Teraguchi, auditors; Masao Hayashi, educational; Mike Kokubo, social welfare; Mishiharu Mori, sports; Nancy Kobayashi, Kim Shirakawa, social and recreational; Sharkey Kobayashi, membership; Haruo Okano, printer; Yutaka Mizuguchi, fisheries.

STEVESTON YOUNG BUDD.: Eugene Fujisawa, pres.; Manny Yabe, 1st v.p.; Julie Sasaki, 2nd v.p.; Peter Nishi, 3rd v.p.; Martha Uegama, secretary; Agnes Fujisawa, treas.; Katsumi Shimizu, Irene Uegama, sports; Teresa Murao, Pte. Arthur Sato, social; John Fujisawa, religious and educational; Estelle Iwase, welfare; Duke Matsuba, publicity.

Vancouver

MARIA STELLA (Catholic): Alice Sakiyama, pres.; Nancy Kobayashi, v.p.; Patsy Saki, sec.; Peggy Sakiyama, treas.; Patsy Kobayashi, Susie Niwatsukino, Sharkey Kobayashi, Don Narukami, social; Muzzy Yamamoto, Tom Akizuki, sports convenor; Minako Nishi, Tatsuo Hikida, welfare; Roy Akune, religious ch.; Betty Morishita, S.S. Sup.; Yukie Teraguchi, Tom Yesaki, membership; Kazy Niwatsukino, Edith Uyeyama, auditors.

NISEI FELLOWSHIP: Gordon Kadota pres.; Peter Nimi, past pres.; Sam Shishido, v.p.; Sachi Kariatsumari, rec. sec.; Aiko Hori, corr. sec.; Shirley Sato, treas.; Chizu Uchida, Jean Ejima, publicity; Mary Takeda, Wart Shishido, welfare; Asa Furuya, Roy Fukumura, social; Betty Miyasaki, Sumi Yoshida, special events; Rosie Takeda, Peter Nimi, membership; Heidi Wakabayashi, Bob Miyagishima, sports; Miss M. Bartling, Rev. W. R. McWilliams, Mr. Gordon Imai, advisors.

U.B.C. VARSITY CLUB: Hirofumi Tom Hara, pres.; Sachiko Tabata, Robert Terakita, social; Jane Uchida, Ronald Nishi, literary and cultural; Toshio Suzuki, publicity.

Red-Letter Days in Japan

(Formerly of Vancouver and Edmonton, the Writer Has Lived in Japan since 1950.—Editor)

By LUCY M. IKATA

Tokyo

In Japan, by far the most important of all holidays is New Year's Day. The year-end sees great preparations for the first of January. New kimonos are made. Homes are given another thorough spring cleaning. Orders are taken for new year decorations, in particular for the kadomatsu, which is a pine and bamboo arrangement placed on the two sides of the front gates of homes or front entrances of stores. Omochis, fancy dishes and delicacies to suit all tastes are made—the housewife is therefore a busy little person.

There is a great exchange of gifts. These are delivered before the new year and courtesy calls are made in the early part of January. For many, New Year's Day itself opens with visits to shrines; in Tokyo, one may go to see the Emperor, for on this day the gates of the Imperial Palace are opened to the general public. There is a hearty partaking of food and drinks and the festive mood prevails for yet a few more days until business opens, which is approximately three to five days later.

January 15 is Seijin-no-hi or Adult's Day. On this day, thoughts are turned to the Japanese youths who have recently become of legal age with the hope that they will fully take up their responsibilties as citizens of the nation and of the world. This is one of the newest national holidays, established after the war for the purpose of furthering democratic ideas.

March 21 is the next national holiday, the day when the elements of the Vernal Equinox are observed. Many make pilgrimages to the graves of their loved ones and flowers are seen graced over resting places the country wide.

April 29 is the Emperor's birthday. On this day also, the Imperial Palace is made access to the public and throngs of thousands pass through its gates to greet His Majesty.

May 3 is Constitution Day. It marks the birth of the "new" Constitution on May 3, 1947, which established the democratic foundations of postwar Japan. At first, it drew much criticism, often being quoted as the "MacArthur Constitution." The chief point of argument lies in the clause that prohibits Japan from having an armed force or resorting to force in the settlement of international disputes. Some feel that since the Charter was put into effect, times have changed and it is now essential and necessary that Japan be able to defend herself. Others maintain that Japan should set an example to the world and remain totally defenseless. Whatever the arguments may be, the fact remains that the Constitution has fulfilled in part the purpose for which it was inaugurated—to set the standards of the democratic way of living in Japan.

May 5 is Children's Day, the day when the general welfare of children is stressed. Traditionally it is the occasion of the annual Boys' Festival. In homes where there are young boys, dolls in the form of famous warriors are displayed and outside cloth streamers in the form of carps are flown—this fish being an emblem of manliness and determination to gain success in life. The Girls' Festival is on March 3 but it is not declared a public holiday.

September 24 is Autumnal Equinox Day, the day when respect is again paid to the dead.

November 3 is Culture Day. On this day, the nation honors her great men and women who have contributed to the country's national cultural heritage. It is believed that no other country has set apart a special day for this specific purpose—paying honor to her cultural leaders while they are still living. Those singled out for this honor include her great living thinkers, writers, artists, etc. November 3 is also the birthday of Emperor Meiji, who was a great cultural leader himself.

November 23 is Labor Thanksgiving Day. The original holida[y] was to celebrate the new agricu[l]tural crop but includes now th[e] element of thanksgiving to th[e] prosperity of the nation's pr[o]ductive forces in general. Tha[t] is, factories, business, etc.

That concludes the list of o[f]ficial public holidays. You w[ill] note that Christmas is not in[]cluded. Although celebrated with gaiety equal to that of the We[s]tern world, it is still a recogni[z]ed fact that in importance [it] ranks second to New Year's Da[y]. Easter, likewise, is not a nation[]al holiday. However, it always finds the church filled to capacity and little children look forward to receiving colored Easter egg[s] at their parish church.

By way of conclusion, it [is] worthwhile noting that in Japan a holiday coinciding with a Su[n]day is a lost one, for it is no[t] carried over to the Monday. It is little wonder then, that as th[e] next year approaches, we auto[]matically glance over the new calendar year in hope that we have a generous supply of red letter days.



1955 in Review:

Individual Nisei Achievement Highlight of News about JCs



CARL OGAWA found a big welcome from his sister Clara on arrival home at Van international airport from the Royal Henley Regatta in England. The 20-year old freshman from Salmon Arm, B.C., was coxswain of the University of B.C. rowing crew which defeated the Russian aggregation in semi-final of the Grand Challenge Cup. (Dan Scott photo, Vancouver Sun)

Steadily pursuing a trend born over a decade ago in the evacuation and dispersal of Japanese across Canada, group activities within the JC community continued on the decline in 1955.

With the acquiring of virtual acceptance and equality of opportunity with other Canadians, the JCCA enthusiasm has understandably faded. Issei activities continue in varying degrees in local community affairs, while the Nisei and Sansei are farther and farther away from group activity in all fields, with the possible exception of that pseudo-sport social-recreational phenomenon, bowling.

This is a natural trend, and indicates progress toward assimilation. But is there not something to be deplored in it? Many Niseis will continue to have nihonshoku occasionally for their meals, but something will be lost in the lack of community activity among Nisei. The peculiar characteristics of the Japanese Canadian, whatever they are, are disappearing.

This trend is opposed to the present-day goal for Canadian racial groups of "integration," rather than absolute assimilation. It's something for Niseis to think about.

While group activities decline, individual Nisei achievements in various fields, outside the Japanese Canadian sphere, make the news highlights.

So, herewith a brief review of the year just closing—some of the more interesting highlights of news and views among Canada's Japanese as recorded in the pages of The New Canadian.

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January

Reviewing 1954 on the west-coast as a year of more college students, marriages and new business enterprises among Nisei, Genichi Ohashi notes that Japanese Canadians east of the Rockies are no longer interested in returning to the coast.

Of 4,000 original evacuees in southern Alberta, 2,500 have made permanent residence. . . . Unionist Joe Miyazawa, on return at Vancouver from visits to India and Japan, warns Asia will go Communist unless more ideas and money are poured into the under-developed countries by western nations. . . . $125,000 in federal and provincial grants is approved for an addition to Jean Talon Hospital. Opened as a three-story 55-bed structure in August, 1954, the hospital was a dream fulfilled for Dr. George C. Hori, Nisei surgeon. Architect was Nobuichi Yamaoka. . . . Japanese Consul Kenzo Yoshida urges Niseis to interpret and promote Japanese culture for other Canadians. Only 67 persons attend Toronto JCCA general meeting, indicating considerable decline of public interest in Japanese Canadian Citizens Association. . . . Montreal Nisei Fellowship group begins 13th year of existence, one of the oldest Nisei organizations in Eastern Canada.

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February

In much-publicized last "sentimental journey," 62 Issei leave on visit to Japan in kankodan organized by Kotobuki-Kai of Toronto.

National Buddhist church conference in southern Alberta adopts constitution for first time. Buddhism in Canada is 50 years old this year. . . . Member of Parliament Angus MacInnis honored for long political service in field of civil liberties. Sympathy for Japanese Canadians cited. . . . Canadian scouting history made when charter is presented to first Buddhist boy scout troop in Kelowna, B.C. Scout promise in charter amended from ". . . to my God and Queen" to read ". . . to my Religion and Queen."



FRANK T. SHIMADA
Laboratory technician at Connaught Medical Research Laboratories, University of Toronto.

March

Ten-year dream of Rev. T. Tsuji and Toronto Buddhist church congregation realized in dedication of new temple, constructed after enthused fund-raising drives for $100,000 required in purchasing site and construction costs. Architects Roy Matsui and George Yamazaki design modern, well-lighted structure, contrary to traditional Buddhist temple concept of dark, mysterious atmosphere. . .

Five local chapters represented for first time in eighth Ontario JCCA conference at Chatham. . . . Rev. K. Shimizu of Toronto Japanese United church arrives in England on first leg of world trip, urges Niseis to visit England for honeymoon trips. . . . Nisei artists come into notice as painter Kazuo Nakamura displays work under sponsorship of Kisaragi Club, water color painter Betty Mochizuki holds personal exhibition, and Thomas Kakinuma of Vancouver wins award and praise for pottery and ceramic sculpture in B.C. potters' show. . . .

ENGLISH SECTION THREE

Holiday Supplement

THE NEW CANADIAN

Saturday, December 24, 1955

April

Lab technician Frank T. Shimada, 20, tissue culture specialist, cited with other members of Connaught Laboratories research team, University of Toronto, for work in developing medium 199, fluid in which polio virus could be grown, making possible mass production of Salk polio vaccine, just proved successful.

Dr. Tom Hoshiko, 27, teaching at University of Utah medical college, wins $4,000 fellowship from American Heart Foundation for study and research in Denmark. . . . Eastern Canada Young Buddhists urge more extensive program of education about Buddhism at seventh conference. . . . Montreal language school branches into discussion group, combining study of Japanese cultural arts, and other topics, with study of Japanese language.

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May

Probably the outstanding Canadian Nisei in fields of education, semanticist Dr. S. I. Hayakawa visits Toronto on lecture tour, discusses problems encountered by people with language.

Paintings by Kazuo Nakamura of Toronto and Roy Kenzie Kiyooka of Calgary purchased by National Art Gallery, Ottawa. . . . Japanese movie stars Michiyo Kogure, Susumu Fujita, Minoru Ohki, Eiko Karita pass through Vancouver en route to film location in Brazil. . . .



DR. S. I. HAYAKAWA
Vancouver-born author, educator and authority on general semantics, currently a lecturer in language arts at San Francisco State College.

June

Summer heat brings the dog days. . . . Most interesting news of month is that 12,081 immigrants from China, all relatives of Chinese Canadians, have arrived in Vancouver since repeal of the Chinese Exclusion Act in 1945.

Toronto community centre project under study by Nisei-Issei committees; $150,000 new building project seen. . . . Manitoba JCCA accepts national headquarters responsibilities for next two-year term. . . . Rose Wakabayashi established in Montreal as successful hairdresser. Earlier in year she won first prize in an Eastern Canada competition. . . . Over-zealous publicity man bills three Steveston Nisei teenagers as genuine geisha girls in Victoria cafe incident, evokes criticism from the real McCoy in Japan. . . .

• • •

July

Coxswain Carl Ogawa and rest of University of B.C. rowing crew highlight Dominion Day with victory over Russia in semi-final of the Grand Challenge Cup, premier event of the Royal Henley Regatta, Henley-on-Thames, England. . . . Canadians lose by third of a length in final match to American crew from Penn State.

Japanese and Chinese outnumber other racial groups as participants and onlookers in international pageant celebration of Dominion Day in Toronto. . . . For second year, about 3,000 Japanese Canadians gather at Toronto JCCA community picnic, annually the largest gathering of JCs. . . . International fisheries commission refuses B.C. fish union's proposal to send Japanese-speaking Canadian fishermen as observers on Japan's off-shore operations. . .

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August

Vancouver Sun's Jack Scott writes from Japan on 10th anniversary of atomic bomb dropping, furnishes lots of copy for NC editor as summer dog days continue. . . . And Rev. Ken Imai of Toronto Japanese Anglican church writes interesting impressions from Tubingen, Germany, where he is taking summer study course.

Japanese favorably impressed by Canadian student delegates at World University seminar in Japan. Lone Nisei delegate is Shigeko Takeda of University of Alberta. . . . 13 Japanese delegates are among 10,000 boy scouts at World Jamboree at Niagara-on-the-Lake, Ont.

September

Dr. Irene Uchida, research geneticist at Hospital for Sick Children, Toronto, discovers patterns in palms of children's hands of heart defects, explains theory as contribution toward diagnosis to American Institute of Biological Sciences at East Lansing, Michigan. . . . Later in month, Dr. Uchida assists in unique study of twins in research on hereditary diseases.



DR. IRENE UCHIDA
Research geneticist at the Hospital for Sick Children in Toronto.

Anglican Synod urges Ottawa to open doors to Japanese immigrants, moving force Rev. G. G. Nakayama. . . . Harold Hirose named national JCCA president as headquarters is organized at Winnipeg. . . . Niseis from Quebec, New York, Chicago visit Toronto as participants in sports tournaments in Labor Day week-end. . . . Joe Miyazawa may go to Japan to campaign against communist control of labor unions there.

October

Aged parents of Asian Canadians are permitted entry into Canada as Ottawa announces one-year experiment to facilitate reunion of families separated by immigration restrictions. Aimed to help many Chinese, the measure will also help a small number of Issei.

Vancouver Sun's Jack Scott defends loyalty of Nisei, refutes oddball comments by fellow columnist Harold Weir. . . . Toronto Bussei observe 10th anniversary.

(Continued on Page 4)

Charter Presented to Buddhist Scouts In History-Making Ceremony



DENNIS REID, president of Central Okanagan Boy Scout Association, shows first Canadian Buddhist Scout charter to: (L. to R., front row), Scoutmaster James Kitaura, K. Hokazono (youngest scout, aged 12), T. Masuda and B. Hatanaka. Back row: K. Uemoto, I. Taguchi, J. Hatanaka and I. Terai.

"Terroop . . . Aaaaateeenshon!" The command, together with the sound of eight pairs of clicking heels, reverberated last February 24th around the Kelowna (B.C.) Scout Hall coincident with the unfurling of the Union Jack.

Scoutmaster James Kitaura stood proudly in front of the group as a history-making ceremony was about to begin.

Television cameras whirred; press photographers fired flash bulbs; Dennis Reid, president of the Central Okanagan Scouting Association, picked up a piece of parchment and approached the Scoutmaster. The crowd of proud parents and brother Scouts grew tense.

Was this not history in the making? Certainly in so far as the annals of scouting history were concerned. Nowhere else in the Dominion had a scouting charter been made to a Buddhist troop.

Mr. Reid began to speak. "This charter, the charter of the Fifth Kelowna Scout Group, gives authority to the Buddhist church to carry out the work of the Boy Scouts Association in Canada."

Not a solitary sound could be heard in the hall.

"We are proud in making this presentation to know that it is the first time in the history of Canada that a charter has been granted to a group under the sponsorship of the Buddhist Church. We welcome you into the world-wide brotherhood of scouting. . . . Congratulations and Good Scouting to the Fifth Kelowna Group."

And so, out of small beginnings grew big things. Just a year previously, Scoutmaster Kitaura (who was at that time in the First Rutland Troop) and District Scout Leader Des Oswell gave birth to the idea of forming a Buddhist Troop of Scouts. It particularly appealed to Kitaura because many of the lads in Sunday School were of an age to join the Scouts but didn't feel that they wanted to split up into other troops because of the unity they enjoyed through their religion.

"Des, myself and the boys met with the church elders," said Kitaura. "There the seed was sown and now it has borne fruit. We hope many other churches will follow our example."

Scoutmaster Kitaura made it quite clear that there is absolutely no difference between the Buddhist form of scouting and that of any other form.

"We are all Canadians," he said, "and very proud of it. The only minor diversion from known standards is the granting of permission by the Scout International Headquarters to use our own form of scout promise."

Recognized form states that the Scout promises to do his best to do his duty to God and the Queen. Buddhist Scouts are permitted to substitute "my religion" for "God."

In a short time, the Kelowna Buddhist church hopes to see further fruits grow from their efforts—the formation of a Wolf Cub pack.

—(Courtesy Kelowna Courier)

Night Flight Across the Atlantic

By Flying Officer GEORGE NISHIMURA

[illegible]



AT 18.05 Atlantic Standard Time, the four engines of our North Star rise to a screaming crescendo as we rumble down the runway at Goose Bay, Labrador. An instant later we are airborne and begin climbing to our cruising altitude of 9,000 feet. Destination: London, England; distance: 2,5[illegible] miles. What with the four-hour difference, we should land there just after daybreak.

I flick on the intercom switch and call into the mike: "Navigator to pilot . . ." and hearing his "Go ahead" acknowledgement, continue: "Steer one-two-seven; estimated time en route, nine hours and 4[illegible] minutes." The tailwind we have is giving us a brisk 25 miles per hour boost to our cruising airspeed of 234 mph.

Again, into the mike: "Flight engineer, what's our fuel load?" "Full tanks, sir," comes back the voice of Sgt. McDougall sitting up front between the pilot and copilot, "2,900 gallons at take-off."

Ample fuel and a favorable wind . . . what more could we ask for, I think to myself as I settle back to commence plotting our path across the ocean. This is my fourth trans-Atlantic jaunt in two months. Our flight itinerary schedules us for an eight-day trip, with stopovers at London, Paris, Germany and the Azores in the mid-Atlantic. We'd arrived at Goose Bay from Mon[illegible]

Freezing Outside

A GLANCE [illegible] porthole [illegible] Polaris [illegible] port wing-tip. [illegible] instrument panel [illegible] meter needle [illegible] itself past [illegible] ter indicates [illegible] ture to be [illegible] degrees [illegible] Unconsciously [illegible] Lord that we're [illegible] cloud, or we'd [illegible] half ton of ice by now.

Picking up [illegible] scribble another entry [illegible] 2224Z, RCA-[illegible] altitude. ("Z" indicates Greenwich Mean Time, in which all air traffic times are [illegible] ambiguity and confusion [illegible] on the radio set and [illegible] Goose Bay, hear [illegible] fading faintly away behind us. Pretty soon, our only contact with land will be through our ra[illegible]

[illegible] are on [illegible] a passenger [illegible] air force [illegible] transferred [illegible] friends [illegible] jet fliers for [illegible] Germany [illegible] airborne [illegible] and what have you [illegible] thoughts of [illegible] are [illegible] by our [illegible] Landiss, who has [illegible] gotten his [illegible] and brewed up some [illegible] sipping the hot, welcome [illegible] take a glance at my [illegible] and realize with a start [illegible] has already passed [illegible] Time for finding [illegible] we are.

Routine Precaution

I SWITCH ON my radar equip[illegible] and after a few minutes of [illegible] around with the motley array of knobs and dials, discover that we are about 40 miles or so south of our intended track. Oh well, no sweat there . . . probably be blown back 10 miles north during the following hour, I optimize.

A bit of turbulence is beginning to shake the plane—we've come into a patch of heavy cumulus cloud. Not too dangerous normally, but could bring disastrous results if neglected. So, while our pilot tries to climb to the top of the cloud, I hurry back to rouse our snoring passengers and have the steward warn them to fasten their safety belts. "Just routine precaution" is the reassurance given several worried and questioning faces, whose owners no doubt had concluded that this was it, the end, kaput.

Fifteen minutes later we emerge from the clouds and are sailing smoothly once more. The moon's glittering reflections on the sea surface two miles below present an eerie sight to any eyes looking downward, like a beam of light beckoning us to come down and visit Davy Jones. Thanks, not this time!

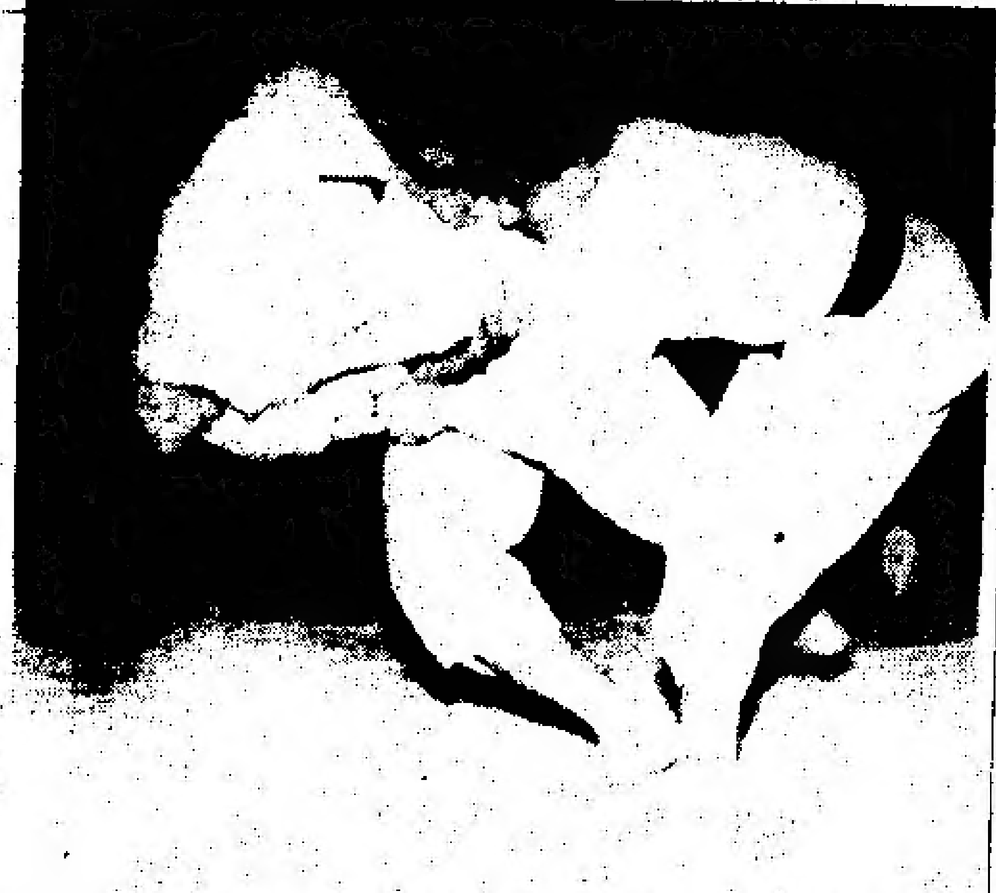
Navigator at Work

PLODDING ALONG hour after hour through black, empty space is certainly not the most enjoyable of pastimes. Actually, the only one who works on these over-water flights is the navigator, poor soul. For, from as soon as we leave land until we hit the coast on the other side, the pilot just switches over to his automatic driver and dozes with his feet atop the instrument panel, while the radio man merely taps his key for a few minutes every half hour.

But not so with the poor navigator: he's constantly kept busy peering at the stars, counting faint radar pulses, smoking cigarettes and sipping coffee—making sure in general that we're not heading for South America or some other destination instead of the United Kingdom.

It's now some eight hours since we left the coast of Labrador, and dawn is just beginning to break on the southeastern horizon ahead of us. Soon the sun will creep out from beneath the ocean carpet to light up the world in all the splendor of a sunrise at sea. Another hour and a half to go, I muse to myself, relishing the thought of some steaming tea and biscuits and a nice soft bed at the Regent Palace Hotel

(Continued on Next Page)



OOOPS! The gent about to hit the mat is Alex Karcza (right) of Hamilton, one of 10 Canadian black belts thrown consecutively without too much difficulty by Johnny Osako godan of Chicago at the Toronto Kidokan tournament last month. Uchimata action was caught by Jack Hemmy's camera.

NIGHT FLIGHT ACROSS THE ATLANTIC

(Continued from Page 3)

in Picadilly Circus.

A man begins to realize what little he knows of world geography when he actually starts travelling around from place to place like this. Each day brings different surroundings and stranger people—the miserably wet climate of Iceland, the highland color of Scotland, the fog and gloom of England, Parisienne women and wine, or the five-cent beer in Germany. Once, in the Azores, I had occasion to ask a Portuguese houseboy for a sheet of paper for writing. He came back to me shortly with a whole armload of toilet tissue!

* * *

Welcome Sight

The southern tip of Ireland is now looming up before us—a welcome sight after nine hours and more of nothing but black, watery expanse. Pretty soon we're crossing the coast of Cornwall, making towards Bristol before penetrating the congested traffic over London airport.

Over the aircraft's radio, a BBC announcer is giving the time as 7:22, followed by some reminder that the next day is their traditional Guy Fawkes Day. "So get your fire-crackers now at your nearest chemist. . . ."

Through the broken mist that lies hovering over the waking metropolis can be seen spasmodic glimpses of the Thames district. We are on our way down.

Aided by Ground Controlled Approach, that wonderful means of being literally "talked down" through fog and smoke like a blind man being led across the street by his seeing-eye dog, we grope our way towards the air field.

"Steer two-one-five, now two degrees left to two-one-three . . . You are 30 feet above glide path . . . increase your rate of descent to 550 feet per minute . . . you are now 4¼ miles from the end of the runway . . ." comes the crisp, sure voice of the English controller below. And the incredible part of it is, he hasn't even seen us yet, except on his radar scope!

We break the mist at 600 feet and there, sure enough, is the runway, dead ahead of us half a mile away. A moment later we touch down. The time: [illegible]. We've beaten our original flight estimate by nine precious minutes. With a sigh of relief, I make my final entry in the log: DCO—duty carried out. . . .

1955 in REVIEW

(Continued from Page 1)

November

Columnist TMK warns that Japanese people will eventually be annihilated as result of birth control, abortion measures forced by pressures of overpopulation, urges western countries to help.

Anti-semitism and Indian problem remain, but prejudice against Orientals fading in B.C., writes Vancouver Sun. . . . Saisei-Kai (welfare foundation) committee in Toronto proposes revival of long-dormant funds for philanthropic purposes. . . . Issei fisherman dies in gillnetter as strong winds and cold snap hit westcoast. . . . Lawrence Iwasaki of Antoine Beauty Salon wins B.C. hairstyling prize, may represent province in national contest.

December

Commemoration banquet held in Toronto for late Japanese labor union leader Etsu Suzuki . . . . messages from across nation offer praise for "champion of Japanese Canadians" of 1920s. . . . Following earlier celebrations in churches across Canada, two-day services at Toronto church conclude commemorative events in 50th year of Buddhism in Canada. . . . "House of Fuji-Matsu" opens as first restaurant in Toronto serving Japanese cuisine. . . .

And as this issue is put to bed, Japanese Canadians across Canada are enjoying the festive mood of another holiday season, Christmas, 1955.

New Chapter in the Career of George Tanaka

Seven Hectic Years With JCCA Is Past History . . . He's Now a Full-Time Landscape Designer



DIAGONAL VIEW of the front garden is taken from the rockery. The Tanaka home is located in the new Orchard Estates subdivision near Port Credit, west of Toronto.

An unusual garden design, that of the Port Credit home of George and Kiyoe Tanaka, is featured in a pictorial article in the just published January issue of Canadian Homes and Gardens magazine. This article, in recognition of George Tanaka as a landscape designer, marks a new chapter in the life of the former JCCA executive secretary.

After his discharge from the Canadian Armed Forces in 1946, George had planned to study landscape architecture at Iowa State University as a special student under DVA credits. He gave up this opportunity, however, to serve with the Japanese Canadian Citizens Association. George concluded seven long years of work for Canadians of Japanese descent in November, 1953 with the documentation of the National JCCA historical material.

George does not regret the years he devoted to JCCA work. For, although it meant considerable setback, financially and professionally, he says he has gained a greater consciousness of the welfare of the community, a knowledge which he feels is valuable in any field of work, and which will gain in worth with time.

$500 Cheque Big Help

Two years ago, at the age of 41, George Tanaka began the task of establishing himself in the profession of landscape architecture. Since DVA opportunities were now closed to him, he studied for a year at home, developing his ideas and design techniques. His background of active interest and study on the subjects of landscape architecture and architecture over a period of 20 years now became an advantage to him.

Early in 1954 George received a financial gift of $500 in appreciation of his work for the JCCA from the Co-Operative Committee on Japanese Canadians, which had disbanded the previous year. This gift proved of tremendous importance, for through its investment in materials required in the landscaping of his home, George was able to carry out in actual practice some of the garden design ideas he had developed. And indirectly, the use of that $500 cheque brought about his present association with J. Austen Floyd, president of the Canadian Society of Landscape Architects.



Floyd, a former lecturer at the University of Toronto school of architecture and a leading Canadian landscape architect, has said that George is developing a different style of garden design and one that no one else can do. Floyd is much impressed with the Tanaka techniques and since their meeting last March has assigned to George several special garden projects.

Texture, Elevations

Eight years ago, George showed some photographs of an early garden work he had designed in Vancouver before the evacuation era to Dr. E. G. Faludi, well-known Toronto town planner, who commented that the work contained a lyrical quality. George's present ideas consist of an interesting handling of straight and curved lines, a strong sense of texture in the handling of different materials and use of elevations. Throughout his work is noted that quality of painstaking detail which characterizes the man's personality and was evident earlier in his JCCA work.

With regard to the art of the Japanese garden, George is very emphatic in his belief that this

(Continued on Next Page)

GEORGE TANAKA STORY

(Continued from Page 5)

art of Japan should not be "imported" into Canada except, of course, in the spirit of sincere exhibition. He believes that contemporary landscape design in Canada should be "as indigenous to Canada as the landscape itself and as the people." However, George says, this does not preclude that Canadians should not learn from Japanese techniques, for the centuries-old art of Japan has evolved many fundamentals of design which are universal in concept.

George possesses a deep appreciation of the stature of the cultural arts of Japan. On this subject he referred to a statement made early this year in New York by Walter Gropius, one of the world's great architects, who said: "When I studied last summer the philosophy of Zen Buddhism in Japan, which has so deeply influenced the finest architecture of that country, I came across a statement that seemed to characterize the relationship of technique and intuition masterfully in a few words: 'Develop an infallible technique and then place yourself at the mercy of inspiration.' This strikes me as a most ingenious definition of what artistic creation is."

At Buddhist Church

One of George's recent projects was the garden design for the front planting court of the Toronto Buddhist church, which he did for architects Roy Matsui and George Yamazaki. This small garden, measuring 11 by 13 feet, is treated simply with the use of rocks, two varieties of gravel, dwarf growing pines and low growing berberis set against a textured and colorful backdrop of a row of low redwood stained four-by-four cedar posts set together in diagonal placement. The design achieves a spatial sense through the placement of rocks and the subtle differences in ground elevation. And, says George, it contains an austere feeling which is perhaps in keeping with a church building.

One encouragement after another since his humble beginning two years ago, particularly in the past 10 months, has helped George Tanaka towards establishing himself as a landscape architect. George still pinches himself occasionally to assure that his present progress is actual.



THE EDITORS of Canadian Homes and Gardens say "we chose George Tanaka's gar- den to show our readers for the following reasons: In our January issue we adopt the theme 'Take a fresh look at your home.' We follow up this theme with ideas for home improvement. Tanaka's design for his own subdivision lot is quite an exciting one be- cause it does so many things to prevent that monotonous suburban house look . . . quite unlike anything we have ever found in Canada.

Will It Ever Take the Place of Bowling?

The Good-Bad Girl of the Movies

By M. SITARR

Democracy has a very wonderful invention: for a price you can enter a business establishment where you can sit down and watch pictures being flashed on a screen. In a brief time you can vicariously acquire any kind of thrill that you want.

The problem of American Movies is to make love safe and at the same time interesting, yet not to get hung up by the Hayes Office or blackballed by the Catholics, either of which results in reduced profits. How the movie producers get this in-between effect is interesting. To make the girl exciting, she is put into a tight-fitting and revealing gown and she smiles alluringly on the screen. To make matters more suspicious, she is usually found singing in a shady nightclub with gangsters as boyfriends. This gives her a halo of promiscuity, and strips away the prosaicness of good sweet girls.

However, the plot must skillfully end this, and make out that she was after all a sweet nice girl from a small town in the Mid-West. She was doing all this to find out who murdered her sister. The picture ends with our glamour girl dressed like a smalltown housewife, while our hero is being kissed good-bye on his way to work selling gloves in a department store.

These movies give you your cake and at the same time let you eat it. The exciting quality of a bad girl is combined with the warm quality of a good girl. There is no transformation of character. The hero succeeds in proving he is innocent of the crime he is accused of, or the girl proves she only appeared to be promiscuous and she still has her 10 carat, gold-plated virginity. Combined with this good-bad girl concept you have the concept of fun morality. You have got to have fun, whether or not you like it. If you are not having any fun, you must ask yourself what's wrong with you.

* * *

Love runs in the American Movies like an endless belt. If it is true love it just goes on and on as if it is kept in deep freeze. If feelings change, it is because it was not true love. Also, the movies tend to exempt the boy and girl from responsibility for their impulses. The wishes of the lovers tend to be brought about by apparently uncontrollable forces of circumstance. The young couple find themselves stuck with each other in a defective elevator, or thrown together in a swaying train, or assigned the same berth by a whimsical ticket agent. In this way the hero makes contact with the heroine without suffering humiliation of rejection as would result in a direct approach initiated by himself.

The big problem is choosing between a good and bad girl, for it is difficult for the hero to find dual satisfaction in one girl. On the one hand, there are sexual impulses, which he may feel to be bad and therefore hard to associate with a good girl. Images of sexual satisfaction may only bring up images of a bad girl. On the other hand, there is the affection and tenderness evoked by a good girl. A good girl is the sort he should marry but she has the disadvantage of not being sexually stimulating. The solution to this problem can take several forms. The attempt can be made to satisfy one impulse or the other or both in a single relationship.

Efforts to produce the two impulses in one relationship has produced several kinds of female types. The Movies have produced the good girl type. She is good, but appears bad, and there is doubt about her character all through the picture. The hero thinks she is bad and finally discovers in the end that she is good. Thus he has a girl who has attracted him by an appearance of wickedness and whom in the end he can take home to introduce to mother.

In "Gilda," the hero and the heroine are separated and they meet again. The second time she is a wife of the gambler that he works for. The hero is tortured by seeing her as a wife of a gambler but also by the flirtatious behavior she exhibits with other men. Eventually the boss disappears, and the hero agrees to marry her. He tries to punish her for her apparent infidelities to the boss and to himself. His strong-arm boys follow her and ward off admirers. One night she appears at the swank nightclub to sing and dance seductively and begins to strip off her clothes (she doesn't get much farther than her long black gloves) and the men in the audience rush to help her. The hero comes just in time to catch her and packs her off. During all this time, although he felt she was so promiscuous, the hero did not seek out a good girl. In the end he finds that he can have his cake and eat it also.

The good-bad girl is related to the present day concept of popularity measured in proportion to the number of men she goes out with. Non-American concepts are to keep a beautiful girl out of sight of other men, for they will immediately start making plans to go to bed with her. The American pattern is a series of adventures between looking and going to bed. It is possible to look and go no farther, to kiss and go no farther, to pet and go no farther. . . . The girl's attractiveness comes from her association with many men and the assurance that she has not gone too far with them.

In the movies the hero fantasizes about the possibilities of more serious involvement of the girl with these men. The hero is in deep conflict state of not knowing. The arousal of anxiety in the hero is dissipated when he finally finds out she only appeared to be bad.

日本便り

今澤正躬

いつも年の暮れとなるとニューカナデアンからクリスマス原稿の催促だが、今年は私が病氣上りのせいか遠慮して便りなく、少々寂しくもあるが、また自由な氣持でこうした短文を書き送るのが樂しい感じもする

露木さんからの連絡では再び岩田觀光團が日本の正月をもう一度味つてみたい人々を集めてやつて來るとのこと。もしかりに前回の日本の敗戰ぶりに驚いたものを今度は前回當時と比べて物凄いテンポで復興してゆく姿に目をみはるのではあるまいか。

大きいビルがさらにふえたとか、ネオンが派手になつた、街ゆく人の服裝が戰前よりもつと立派になつたとか、はじめはそんな外面的な成長に注目されるだろうが、だん／＼落着いて見聞を廣めている間に内容的に進歩している姿に滿足を覺えられると思う。

難しい數字を並べるなら今年の三月末で日本の國民所得は戰前の三割増、一人當りの所得では六分増、鑛工業生産はこれも四割程度の増加と戰前の水準を大分上廻つてもうすつかり立廻つている。少しむそいけれど、九五三年度の國連統計では日本の總國民所得は百六十三億弗で世界で七番目この時の六番目はカナダで百九十四億弗で大した違いがない。ところが一人當りでみるとカナダはやはりぐんと上つてアメリカの千九百二十八弗に次いで千三百十七弗で二位、日本はなんと三十一位に下つて百八十八弗で南米の小國なみの水準になる。恐らく今年あたりはもつと日本の順位は上つているに違いない。

こんな經濟的な數字ばかりでない。ほんとうにみてほしいのは日本の自信の復活である。戰後の虚脱狀態といわれたころ、アメリカや西歐のものならなんでも立派に見え無批判的に眞似をして、三等國民と自嘲していたころと比べると大きな違いである。今それを一つ一つとりあげないけれど日本から傳えられるニュースもそういう意味で考え直してもらいたいと思う。

〇　〇　〇

私のカナダでのペンパルチーさんが清水好子という筆名で今度ニューカナデアンその他に發表した短文をまとめて「ひるあんざん」の名で一冊の本にし上げた。私もそのお手傳いを仰せつかつてやつたのだが、五月ごろ發刊の豫定が私個人の事情のためにとう／＼十二月はじめにやつと出來上つた。このごろカナダでも俳句、短歌を樂しまれている方々が機關誌や記念品を日本で印刷に附される機會もふえてきていると云うので

らせたい。

こういうもの、印刷はまず二百冊以上にもなるなら活字印刷も結構だが、それが未滿なら謄寫版印刷、それも最近は手書とタイプ印刷と大した値段の開きがないから、タイプ印刷をすすめたい。邦文タイプに謄寫版の原紙をハサんで打つものですが、その活字も最近は九ポイント、つまりニューカナデアンの活字ぐらいの大きさのものが出來ることになつたので大變便利になつた。上手なタイプ印刷屋だと活字印刷に大して見劣りしない位の出來榮えである。むろん五百部、千部でも刷れる。五十部位だと割高につくからやはりまとめて百部ぐらいは刷るべきだ。枚正も可能である。

日本便り　今澤正躬

いつも年の暮れとなると……がない。ところが一人當り……
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謹賀新年

一九五六年二月中旬ごろ

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一九五六年一月一日

ロータス・イン

謹賀新年

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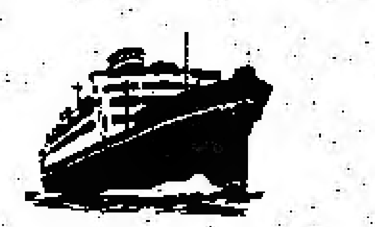
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見たり聞いたり

テーバー　北川傳一郎

アルバータ州は一眺數千里。文化高く肥土に富み、人口稀薄、農展の餘地限りない惠まれた土地である。ここに移り住んで五年目、見たり聞いたりをもとにちよつと人物を紹介してみよう。

△まず佛教會の顔ぶれ。年長者の小坂茂一氏は熊本縣出身、七六才で元氣旺盛。昨年銀婚式をあげられたが孫の數が何んでも十八人長男は土木請負業で佛教會英語幹事、二男はグラージ業及び市協會長、三男は保險業、四男はバーノ?に於て何れも各分野にて活動。

△下揮教市氏も熊本出身。佛教會創立以來三代目の會長さんで温厚篤實。性頗る無欲。信仰あつくその感化は今日の佛教會發展ぶりが証據。

△關谷大七氏は滋賀の產、明れば銀婚式に當る由。近來輕い中氣を病み專ら靜養して居られる。創立以來の副會長。歷代會長を補佐し信徒よりの信頼をうけ、自ら持することを嚴しく、規律的なる人物で氏の如きは珍しい。

△幹事さんの大野健藏氏。廣島出身。會務報告にはアルナアルリと必ず頭をなでてにこにこ顔の惠美壽さん案内狀には必ず法輪の一部を書き添え、自から信徒の氣をそこなわない。いつの實會にも炭坑節が十八番。

△大橋勤四郎氏。彦根出身で人の氣に入らぬことなど口にしない紳士型。若い時には女泣かせの美男子だつたとか。いつも夫婦揃いでお寺詣り。夫人の操縦法よろしきを得てか、親子三家族が揃つての畑作り。家庭圓滿の秘訣はこの夫妻から聞くべし。今年は數千弗を投じて當地では稀な廣大セラーを建てられるなど屈指の篤農家。

△議長さんの瀬戸口幸盛氏は鹿兒島產で、辯舌に長じ外交のことなら何でもござれ。一昨年、交通事故裁判にさいし、カウンテー相手に勝ち、慰藉料を與いたという有能な士、法律的相談ならこの人にかぎる。

△なお演藝部の宮田義春君は何れのパーテーにもなくてはならぬ人。二式の司會者で世話好きで忠實に働かれる。お嫁さがしならこの人に頼むこと。

△補教士の嗣永圓成さんは熊本出身。性頗る淡白、熱心なる信者で、サンデースクールで教を說いている。

△キリスト信者としての人々。第一に宮城縣出身の岩淵喜與助氏。七倉より子はだからで十人の子福者。一昨々年、子供らの醵金で一等船客待遇で四十年ぶりの訪日。上陸早々、外務省に出向き堂々と移民の必要を力說した熱血兒。なお戦爭勝組的な頑張り屋を說伏、ムースジョウから當地に數家族を連れて來たことがある。住宅は當地に、農園はバックスホールに持ち、七十六才ながら今尚元氣にあふれている努力家。

△次に新橋善吉氏。鹿兒島出身で第一次大戰の歸還兵今次の戰時好況の運に當り百發百中。今はバンク福々である。性は温厚、素朴な人で、みがかれた人格と温い心持ちで接する人々の心を和らげる。教會の元老の席におられる。

△丸山喜一氏。宮城縣出身者。人の蔭口をもらしたことのない紳士型の好男子。若い時には夫人を泣かせしか。子福者の夫婦は揃つて散歩から教會に。いまは元老で市協の顔役。

△教會幹事の今野秀雄氏。いつのパンフレットにも必ず神の福音を說き、教會の御用なら夫人お揃いで働らかれる。元々村の語校教師だつたとか。眞の教化とは辯說や筆先にのみあるのではなく、實に信ずるところを實行する所に深い人格がうかがわれる。盲評多謝。

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昨年中は御懇意なる御引立に預り誠に有難く厚く御禮申し上げます。どうぞ本年もよろしく御愛顧の程御懇願上奉ります。希望に輝く新年を迎ふるに際し皆々様の御健勝と御幸福を念じ上げます。

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科學者の初夢（一頁のつづき）

緒方　原始人は傳染病で死んでいた。しかし傳染病は過去十年以上のテンポで今後十年はどんどん減るに違いない。殘るのは動脈硬化とかガンだ

糸川　世界的にいって？

緒方　そう、もしそうなら食べものがどうかと云うことになる。案外われわれを殺すことの助けになっているかも知れない。そうなると、どういう食生活がいいかと云うことは相當原始的なところに歸って考え直さないといけないようだな

後藤　勞働時間が減るね。二十世紀はじめのアメリカでは一週六十時間勞働だったが、今では四〇時間だ。アメリカの勞働組合の目標は一九八〇年までに三十時間勞働にすることだが、そうなると文明社會ではヒマをどうやりくりするかが大問題になる。アメリカ人なんかドライブするぐらいしかしないからね。ヨーロッパのある國の大使をした方に話を聞いたんだが、その國の大藏大臣に『日本は和服と洋服があり、住居には和室と洋間があって、生活が多様でうらやましい』と云われたそうだ。

糸川　世界的に時間が餘ったら日本で教えることにしよう。（笑聲）

緒方　勞働時間が短かくなるというが、病院とか醫者はそうはいかない（笑聲）。やはり「この醫者でなければ」というのは殘るだろうな。さもなかったら「後藤」も「糸川」も「緒方」もみんな同じだということになるので、そこまではいかないだろうし、いかせたくもないね。

糸川　テレビーで遠隔診察というのはどう？

緒方　見るだけでわかるものもあるから、できるかも知れないが——。これは好奇心的にやればそうなるというだけで、どんなものかなアー

糸川　結核は何年ぐらい經ったらなくなるかな

緒方　まだ五十年ぐらいは退治できない

糸川　バクテリヤは進歩しませんか。

緒方　ウヌボレすぎるかも知れないが、バイキンに對する——ライみたいなのは殘っているが——大体要領はわかっている。バイキンより人間が攻撃武器を作るほうがウワテになっている。しかし出てくるかも知れないね、テコでも動かないのが

糸川　ペニシリンが効かなくなったバクテリヤがあるとよく聞くが——

緒方　ほかの効く藥が出てくるから、ペニシリンが効かなくなったら捨てればいいんだ。

後藤　僕は技術というものが先進國ばかりが雪ダルマ式に發達して、後進國がますます遅れると思うのだ。日本なんかその場合、前につくか、後に取殘されるかの瀬戸際だね。

緒方　それは確かだな、糸川さんどうです。

糸川　アメリカと同じ技術をよその國がやったら損だし、アメリカに出來ないところを日本がやる、イギリスがやる、フランスがやるんだよ。私がオートメーションに反對するのは、オートメーションはアメリカの土地に實に育ち易くできている。しかし日本には人口密度の點からいっても實に育ちにくい。サイバネティックス（オートメーションの理論をあらゆる科學にあてはめた新しい學問）というのがアメリカにある。私はそれに對抗してヒューマニックスというのを祝われたんだ。私はその會長か……副會長。（笑聲）

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クリスマス
新年特別號
（第四部）

十年後の私達の生活は？

—日本科學界の權威者の見る初夢—

出席者
（發言順、敬稱略）
後藤譽之助（經濟企畫廳調査課長）
糸川英夫（東大生產技術研究所教授、工博）
緒方富雄（東大教授、醫博）
安藝皎一（資源調査會副會長）

「原子力時代」「オートメーション時代」「人工衞星」などの言葉にも象徴されるように科學は絶えずそして急速な進歩を續けている、だとしたら今から十年後、百年後のわれわれの生活は一体どんなふうになるだろうと考ねるのは難しものことだ、そこでその「夢」を科學界の權威四氏に語つてもらつた、いまはまだ、單なる「初夢」がもしれないが、だがしかし、近い將來に必ず現實となつてわれわれの生活の中に入つてくるにちがいない「夢」である

◇　◇　◇

後藤　十年後の生活がどうなるかという夢にもつて行く前にきよねん渡米したときに疑似科學者として（笑聲）非常に難ばくな觀測をしてきたんだが、僕はいまは第二次大戰の戰爭技術が生產界に入つてきている段階じやないかと思つている。原爆から原子力平和利用となつて原子力發電がそうだし、工業や農業、醫療や醫療にアイントープの利用が進んでいる。それにオートメーション、つまり『無人工場』だな、これは自動車工業のフォードなんかが先べんをつけたんだが、ごく最近では通信機に入つてきた。ハンダ付けなどがあつてどうしても人手でやらなければならなかつた配線を、電氣を導くインキを印刷すればよいということになつて「印刷回路方式」が出てきた。事務の方面では「計算器」で、銀行、デパート、鐵道の事などあらゆる方面に使われている。そのほか合成化學が發達して、つぎつぎに新しい合成纖維ができる。いわば今の世界は「第二次技術革命」といつたものが進んでいるんだね。そういうときに日本がそれに遅れてはこれはこまる。だから年の初めに、若い人がみんな「大きくなつたら技術者になろう」という氣持を持つてもらいたいと思うね、それが日本の發展に必要だ

糸川　後藤さんが序論から結論まで云つてしまつて云うことがなくなつちやた—（笑聲）私は對抗上『疑似人文學者』になつて（笑聲）その立場から十年後をみると「ナショナリティー」（國家意識）という概念がだんだんウスクなると思うんだ。たとえば人工衞星ができたら、作るのはアメリカでも、あるいは私でも、地球の廻りをぐる／＼廻る地球の共有物になつちやう。そういうものができていくということは、人爲的な國境というものをだん／＼薄くするんじやないかな。そしてそういうところにこそ人類の希望するところがある。

緒方　人文と科學をとられたら僕の立場はなくなつた（笑聲）……こういうことはないかな。人間を中心に考えて今やつているいろ／＼な事は必ずしもそれ／＼が關連していない。たとえば彈丸を作つている人は、ねらつたら必ずあたるようにやつているんだが、これを一層高い立場から人間がコントロールしなければならんときにあると思う。原爆は戰爭に通ずると云つてみんなワアワア云うが、僕らはそのこと自体がおかしいと思うね。いろ／＼出てきたものをそろ／＼人間が主体になつてコントロールする芽が出てくるんじやないか。ちよつどいうことが神様に近いがね（笑聲）

糸川　そう云うことにならなければ希望がない。

緒方　それには技術者も人文科學者も、お互に他をよく知らなければいけないテンデンに自分のところだけ發達させてばかりいたんでは困る。

後藤　異をたてるようだれども、戰爭技術は制御すべきだけれど、人間の生活の役に立つ技術はどん／＼伸ばさなければ……

緒方　それはそうだ。發展させるためのコントロールだから

糸川　緒方學說と後藤學說はかなり近い。つまり、問題は人間に反省項を加えよと云うわけだね。人類全体がオートメーションにならないように……

後藤　フィードバック（反省行爲）しなければいけないんだよ

糸川　そう、高級なものと低級なものはフィードバックがかかるか否かで決まる

後藤　十年後の人類はフィードバックがかかるからみんな聖人君子になる

緒方　かえつて面白くなるかな（笑聲）

糸川　話が飛ぶが、緒方先生にお聞きしたいのだけれど、晝起きて夜寝るという人間の生活は變らないものかしら、これは宇宙旅行の問題があるので、深刻に考ねているんだけれども

緒方　變らないだろうな

糸川　螢光灯とか太陽灯とかが發達して、人工太陽のようなものができれば、なにも必ず晝間起きている必要はないように思うがな

緒方　人間に周期があることは事實だがね、二十四時間の周期が……

糸川　これど南極に行く人たちは夜、晝わからなくなるでしよう。それでも十二時間働いて八時間は寝るだろうか

緒方　寝たほうがいい、わざ／＼暗くしてでもね

糸川　十年經つたら高層建築で上へ上へと行くのと並行して下へ下へといくだろうね。地下、十階とか三十階とか

緒方　地下鐵がこまるね

糸川　そうなると人間の晝と夜の感覺も非常に違つてくるだろう

後藤　窓もなくなるし。それから生活について云うと、暖房冷房が非常に發達して必需品みたようになる。テレビがもつと發達する。會社で社長が呼んでもいち／＼行かなくてもよいとか家で寝ていて用を足すとか（笑聲）

△食物は考え直す必要がある。

糸川　食べ物はどうかしら合理的に進化しないかね。丸藥みたようなものでいいとか—（笑聲）

緒方　二つの考え方があるんだ。一つはだんだん發達してもつともつとおいしくなるということ。ところが一方に、いま食べている物が案外動脈硬化とかガンを助けているんじやないかという疑問がある。こんな病氣は原始人には少いからね

糸川　切實な問題になつてきたな（笑聲）（以下次頁）

（以下次頁）

新年への希望

在加日本國大使　松平　康東

最近カナダと日本との關係が日を逐つて親密の度を加わつゝありますことは駐加日本大使として誠に慶賀にたえぬ次第であります。

日加兩國の圓滿なる關係はひとえにカナダの皆様の日本に對する友情と好意とに基づくものでありますが特に外交面に於きまして、日本のコロンボ會議への參加、ガットへの加入及び國連への加盟（討議）等の機會に當つて示されたカナダの日本に對する好意ある理解と支援とは日本國民のすべてが衷心より感謝して居ることであります。

貿易の面に於きましては日本の對加輸出は最近非常な伸張を示し一昨年迄カナダの日本に對する輸出十一に對し日本のカナダへの輸出は僅か一の割合に過ぎなかつたものが最近は三對一にまで改善せられて參りました。カナダ國民の中には急速なる日本品の進出に對し危惧の念をいだいて居られる方もあるようでありますが、カナダ產業と競爭しない形で日本の對加輸出を增加し出來得る限り兩國間の貿易のバランスを保つことこそ兩國の經濟關係をより安定的、恒久的な基礎の上に置くものであり、この基礎の貿易量の擴大をはかつてゆくならば日加貿易の前途はまことに洋々たるものがあると信じて居ります。この點についてもカナダの皆様の一層の御理解を得たいと存じます。

過去一年間の私のカナダに於ける生活が公の面に於きましても又私生活の面に於きましても善意と友好の空氣に包まれたものでありましたことは私の最も幸福に感じて居るところであります。新年を迎えるに當り兩國の親善關係が更に飛躍的に發展することを希望してやみません。

チヤザム句會

早春の榾岡遙かに漁り舟
年暮の汽笛にまじる鉄の音　男外

早春や皇居の松に小鳥鳴く
年越しのソバや希望を繰りあい　清女

早春や紅梅かおる御所の庭
年の暮行変ふ人の急ぎ足　比津司

早春や裾野一面の雪の色
師走空小鳥ばかりの動物園　露女

早春の朝日背に受け里返し
親しむ色め！街や年の暮　たけし

早春や梅の蕾の雲と見ゆ
外套に積む雪軽し買い飾へて　爽草

早春の陽は冷たくも士うるむ
サンタ遊ぶ用意出来たり聖樹の灯　紫律

早春の取汁ベールに樹の芽吹き
無理に抛く眼の重さや多の宵　松鬼

早春の罷網引く御所の松
どの店も人人人の晝の暮　余夫

鳩降りて早春の庭動き初む
餅をつくまねごと子等に笑われつ　美津朗

早春

早春の日加貿易目に榮ゆ
早春の南の連峰燦然と
早春や惠む樹しく陽の光り
早春に芽張り初めたる果樹の園
早春や飢えし小鳥の花芽食む
早春に目立つ皇居の芝生哉
早春や眠りしままに風寒し
早春や陽の窓額目に開けて立つ
早春に御代の寒梅はころびつ
早春の谷へ連なり庭の道

芳翠　栗子　みどり　峰星　孤月　湖舟　孤時　光葉　春枝　面

よいききて

愛子

或る白婦人が未知の人に電話で、自分の胸中にあるウップンを話し、誰かに聞いてもらったら、心のモヤモヤがハレて、それも一つのよい方法であるかも知れない、と言ったという意味の記事をよんだ事がある。しかし、だれにもうつかり話せない、話せば聞き手の無理解によつて、かわつて不快をまねくことが多いのも事實である。

人間がもし自分の心の中に持つ不快や不安を聞いて下される人がないとするならば、精神的にも肉体的にも悪い結果をもたらすのではないであろうか。どれだけの人が信頼された、ほんとうの相談相手になれるか知ら、と考えさせられる時があるが、これは失禮な考えかも知れない。人は、ともすれば、みな自分の考えて居る事が正しいと思いやすい、とも聞かされる。

私自身のことであるが、どんなに尋ねても私に寛度のない時であつた。オコることと不平を言うことのきらいな私ではあるが（日本の友はよく知つている）幸い聞き手をもつているので安心して、クャレイ思いを話したのである。心が静まつた後、あんなにまでオコらなくてもよかつたのに、と恥かしい思いで話したら人間だから仕方がないさ、と言われた時には、すつかり心のモヤモヤが消されて「汝の罪ゆるされたり」と言われた様に、どんなに嬉しかつたことであろう。

この言葉は私の一生忘れることの出来ない、美しい一つの教訓として心の中に残るであろう。私はこの時初めて聞き手ということを感じ、又考えさせられたのであるが、この聞き手こそは、人の言う、家庭、また人と人とのイザコザを防ぐに大きい役目をするのではなかろうか。日本にいた時山本という私の友達が、愛子は石佛だから話しだつて駄目だ、と言われたことを思い出す。若い人達は勿論ニクマレ口というだけである。その時きまつて私は、ああ、そういう人は病氣だと思つたらよいと言つたものである。私自身、その當時そう思つていたが、今頃心の持ち方が悪くなつたような氣がして恥しい思いがする。

妹たちのイサカイは單純で一寸可愛らしいが、大人のそれは複雑で始末におえない。しかし話し合い理解し合う所には、誤解もないと思う。それ故私達は、もし人から、友から、何にか断わられた時には、深い同情と親情とをもつて聴ますことの出来る、よい聞き手となりたいと願う。もちろんもこには聞く人自身の判断も忘れることの出来ない一つであるが、それにしても「己れの如く汝の隣りを愛すべし」とのイエス様のみ教ねが、社會の隅から少しずつでも行われてくるならば、どんなに美しい住みよいことであろう。これを書き終つたとき、常に私のために断つて下さる友、殊に日本の友がしのばれて来る。

玉手ばこ

[illegible]

…るけれども、世の中はそんな甘い調子にはゆかぬもので、龍宮城の邪慳がそのまませちがらい人間世界に[illegible]用せぬ如く、結局なるようにしかならぬものなりと[illegible]うのが最後の落ちである。

此の時になつてひしくと玉蘭の胸に打たれて流石に玄實の難局に迫らるること痛切になればなるほど、この秘密箱を後生大事と開けせぬ譯にゆかぬもので、この中には人々個々の綿ての歴史が秘められてある。人もこの中を知らねば自分自身も此の中を知らぬ上に自ら此の中を見ようともしない位だから、況んや人に見せようとしないのは勿論である。自から深刻な[illegible]

[illegible]は恰かも浦島が乙姫の形見だからと云うので、玉手箱を唯一の生命として後生大事[illegible]けて勿体がつている有様に諸似しているように思えて[illegible]人間は無駄な時間をこんな事にどんどん費しているのであるから馬鹿らしい。

「人間は一本のかよわい[illegible]華工夢でもかし考える葦[illegible]言葉はよく[illegible]が、それは「人[illegible]

[illegible]人間は考えもの[illegible]自分の玉手箱を[illegible]で考えているので[illegible]

謹賀新年

生長の家カナダ支部

佐々木英治

Eiji SASAKI — Phone KE. 8643
54 Goodwood Ave. Toronto, Ont.

賀正

生長の家トロント誌友會

[illegible] 宮本宇太郎

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378 Markham Street

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日本人大歓迎

日本と加奈陀の子供達

（思うままの記）　土　里　庵

日本の子供と言っても明治卅年代の子供であって、現代の子供達に就いて多くを知る由もなく、又児童心理の研究をした譯でもないので、私の考えは自然自分等の少年時代の回顧となるのであるが、四十年を經た今日、幼時を日本で育った自分を幸福であったと思う。

貧しい農村に生れた自分達は玩具、おやつ、お小使等、子供の欲しがる物の點では、加奈陀のそれに比べ様もない粗末なものであって、そうした物が幸福の目安になるものならば、自分達は不幸であったと言える。

それにも拘らず、偽りなく自分の幼時が幸福であったと思うのは、物に於て缺くる處は心に依って補なって餘りがあったと考えるからである。親達の經濟が許さなかった物の代りに、自然が多くを與えた。春の小川には目高が居た。蛙、蛇、くも、總ては遊びの對象であった。げんげの咲き敷いた田甫道を積み草に行った幼時の印象は今も生きて居る。夏は川に湖に、ひねもす浸って、畑に盗った水瓜、マクワウリのうれた香氣が四邊にただようのであった。

秋ともなれば牧穫の喜びに農達の顔も明るく、稲刈り、臼磨りの歌があちこちに聞えて、子供等の顔にも映わて居た。掘られるものを待つ芋はふっくらと土を盛り上げて、待ちくたびれた子供達は小さな手で掘り起した。薄霜をおいた初冬の朝、葉火に埋めた芋をフーフー吹きながら食べる子供等の顔は幸福であった。

冬は休養の時である。年中働き通した農家では埋み火を囲んで餅を焼き、正月を祝って来るべき春を待つ。

此の自然と人の融け合った生活は、幼い私にも自然と人間の連がり、大地の母と言った様な漠然とした親しみを植え付けたのであろう。後年一人旅を續けた私に何かしら温い懐り處を與えた自然、その親しみは既に幼年の頃に芽生えて居た。

今一つ楽しい心をもって想起するのは季節のお祭である。民族の傳統と習慣の生んだお祭りは學ばずしてその歴史を教え、覺らずして季節と人間の關係を實感せしめて居る。

お正月に始まって、行い始め、桃の節句、彼岸會、しょう蒲の節句、春祭り、お盆會、水無月詣り、月見、秋祭り、報恩講等、季節と人間、文化と傳統、人間と倫理の相關性を織り混せて無意識の幼きものにもお祭りの喜びを通じて在り方の據點を與えたものと思われる。

加奈陀の子供達にも季節のお祭りはある。パンプキンのハローイーン、七面鳥の感謝祭とクリスマス、又それ等にも増して嬉しい日は誕生日であろう。此等の日に與えられる玩具等の見事さは、日本の子供達の夢にも見られなかったものである。だが然し物の齎す喜びは結局物に終って居る。數えればそれ迄である。クリスマスの贈物にはキリストの心が感じられる筈であるが、それを幼きものに植え付けるのは家庭の人達の心にある。誕生日、感謝祭も亦然りであろう。日本のお祭りには自然と神、佛、人間と言うつながりが單純な季節の物によって表現されて居た。加奈陀のお祭りに自然が感じられないと云えば、お前は汎神論者だと云われるだろうが、所詮私は東洋人である。

加奈陀の子供達もスカウト運動などに依って自然への親しみを培かわれて居るし、ティヴィは子供の時間に面白い自然の映畫などを寫して興味を引いて居るが、その點、農村の子供は幸いである。ワルト・デスネーの自然を對象としたアンタレーなど、子供ばかりでなく大人が見ても面白い。

今年は北方オンタリオで紅葉祭りが催されたし、ナイアガラの花の日曜日はずっと以前から續けられて居る。最近都會人があらゆる機會を利用して地方に車を走らす傾向が著しくなって來たのも、あながち都市生活の不安と焦燥よりの逃避とばかり云えない、人間の本質的な要求から出て居るのであろう。

ゴルフ、ラクビー、ハッキー等の戸外スポーツのうちにも此の要素は含まれて居る。人間生活の安定は此の自然的要素と人爲的要素の微妙な均衡を保つ心にあると考えられるのだが、幼き者の世界には此の自覺がない。賢明な指導を要する所以である。

日系人は幸いにして幾多の傳統的な美しい習慣と樂しい祭事をも受け継いでいる。例えば節句など加奈陀の子供達の爲に復活してはどんなものであろう。武者人形とか御殿雛の代りに、もっと生活に近づいた獨創的な雛人形を造って陳べ、季節の花も加奈陀にふさわしいものを飾る。

ホッキー、ラクビー、ゴルフ人形だとか踊り子、看護婦、樵子等など考えればいくらもある。かくて自然と人生のつながりを、季節的な樂しいお祭りを通して子供達に植え付けたらなど、他愛もなく考えて見るのである。

心あたたまる新年

フォートウイリアム　林池雨

一寸ものを書いて見たりすると、四十を越した我々のものはどうも懐古的なものになつて来る。

四囲の状況が思い思いの一定の理想のレベルに達した人々は一種の満足と安定感で、そのすぎこしの身心共に旺盛なる時代の活動でかえり見て、数々の思い出に心酔することなどが、書いたものの上によく現われるが、私はそんな人をうらやむばかりで、私にはそれがない。あつても淡い回顧だけだ。

四十六にもなつて、総領が十三歳、以下七人の子供が千体地蔵の如く食卓にならんで食うは〳〵、親爺の一人働き位は、ひとたまりもない。初夏の頃小鳥達が巣に大きな口を開けて、親鳥が虫を運んで来るのを待ちくたびれている有様が目にうかんで、一寸ユーウツになつたり微笑ましくなつたりする。市内に住んでいたが、やり切れんので郊外に四エーカーの土地にあばらやがあつたのを、どうなりも住めるだけにして、去る一月移つて来た。思わばなつかしの一周年だ。

私の場合は、スタートに於て全然無からいくらか有を生じさせようというのだから無理な話だ。が、私のしがない人生観に心温まる大きな収穫をもたらしてくれたことを何と感謝してよいやらわからない。白人の友人より金を融通して貰つたりしたが、やりたい事を話すと、よい事だ、やれ、いくらいるかである。利子なんか拂わんかも知れんよと言わば、そんなものを貰おうと思つてないと言う。

この人は別に宗教心などある人にも見受けないが、どうしてこんな大きな心根を持つているのか、私にはわからない。又その他日本人の一、二の人にも特に厄介をかけた。私の従弟の考えでは、人間の間柄というものは、総て利害関係の上に立つものであると思つていた。すべての厚意にしろ紐がついている。そうしてくれやつたから、こうしてくれるのはあたりまえ、が通例であるが、この人々にはそれがない。

異ねる事を知つて求むる心がない。これは菩薩の道である。私は天啓の如く、今まで経験した事のない、やたらに大きなものにぶつかつて、慢性骨に火花が散るようなショックを受けた。いうまでもなく、くだらない自分が、菩薩に取巻かれている事を見出したからである。

崇高な心に答うる自分の在り方にひし〳〵とした自覚を覚ゆると共に、昔ヘネーあたりの草分けの農家と同じかまねではあるが、心は雑間に住む思いで、雪が溶けるやすぐ耕しにかかつた。半分は雑木が立つているので、エーカー半位、プラワーを雇うにも金がないので、仕事より帰つてからシャベルで耕した。夏が暑かつたので蚊にくわれて、野菜に井戸より水を汲んだり、尊い体験を積んだが、すべて一聯の詩でもあつた。

五月の末になれば、一面チョーク・チェリーの花盛りで、花園を逍遥する自分であつたし、デー・オフの日など、鍬を杖に立てば、午後二時かつきり、新列車カナデアンが唖位下の木の間を縫つて走つて行く。遠くない飛行場には、定刻には旅客機の発着を見下しでもある。

夏の夕焼の下で妻と畑に居れば、まるで泰西名画、晩鐘畫中の人物になつたような気がしたり。たれか詩人が言つた。大自然の中で、市井では味えぬ豪華な精神の宴(うたげ)をゆつくり味うことが出来た。おまけに冬の野菜も貯わることが出来たし、一トン用豚も一匹、チキンも五十近く居る。

外はさん〳〵と雪が降つている。きびしい冬かも知れないが、私の心はほのぼのとした暖い人々の心に囲まれて、やらん哉の気持をますます強くしているわけである。

クリスマスと、新年を祝賀し 併て各地同胞の健在を祈る

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日本と加奈陀の子供達

(思うままの記)　土里庵

謹賀新年

ハンバー河

田中　兼

トロント市の湖岸はオンタリオ湖によって眺望開け此處に壮麗なる博覧會堂が廣大なる敷地に點在し、繁華な街と周圍は鋪道に交通はげしく自動車も思考をさまたげず、併し西方ハンバー河下のほとりは、かつては鄙びやかなる湖畔であったが此數年間にホテル、モテル、レストラントが櫛々と殖えた。

かく時代の趨勢に土地の容貌の一變されてきたこの地方の、およそ三世紀ほど前にさかのぼれば、湖岸は一面に樹枝うつ蒼として、密林は遠く奥地に生い、人影なく、湖水の渚を洗うその音の淋しく、荒涼とした光景は、原始のころを想像されるようであったという。

そうした時代に、シャンプレーンの従者は命をうけてオンタリオ南方の探査に向い、彼は土人を伴うてハンバー河の上流より漕ぎ、河口に到着したところオンタリオ湖を發見した。白人のこの湖岸に踏み入ったのは此時が初めにて千六百十五年であった。

この發見によって此地方は佛國の所屬となり、時の植民地主權者シャンプレーンにより統治される。やがてこの寂寥とした地にも佛國より渡來して、土人の間に布教する宣教師や又土人との毛皮交易商人が往來し、其通路としたところは北方ケベック方面よりはオタワ河、ニピシン河、フレンチ河、ハンバー河と水路により、又南方アメリカ方面よりは湖水を渡り、それ等の目的地とした地點はおなじくハンバー河口の西岸なる開地であった。又此處にて土人との交易もされて「キャリング・プレース」と呼ばれ、その當時あまねく知られたところであったという。現在はそこにパレース・ピーアという廣大なるダンス・ホールの建物がある。

土人より毛皮を得るその交換品は極めて値の底いものであったが、其當時の無智、盲昧であった彼等には不均衡なる變換に關しての批判をもたない。かかる交換によって得た毛皮は本國に送られて需要多く、從って利潤をあげるところから毛皮の集散は植民地における重要の一事とされた。

此湖岸にも交換所設置の必要となり、此地駐在の官憲と佛國植民大臣との交渉成り、大砲四門を据ね外に柵をめぐらせる小規模の要塞をもって、湖岸の防衛と交易要路の保護にあてることにしたる「トレーディング・ポスト」は千七百五十年の夏、ハンバー河口に近き東岸に建設された。翌千七百五十一年に又此處より東方約二哩の地に、更に前よりは設備をととのえたる數棟を建設し「フォート・ローウェル」と稱し成果をおさめ、千七百五十四年に吏員、兵卒、警官、店員の各部員も配置される。併しこうした數年間であっても此大陸にて長引く英佛の紛擾は此地にものびてフォートは屡々襲撃をうけていたのであるが、遂に事態は窮迫し千七百五十九年自からフォートを燒却した。これを劃期として佛國の統治權は此地より一掃される。

やがてカナダ全土が英國の屬領となり、初代の總督「ガヴァナー・シムコ」が此湖岸地に到來した。彼は此土地を純然たる英國風の都市とする企圖をもりて、東方ドン河より以西に土地開拓を起したが、シムコの在任中は主として湖岸の軍備にとどまった。また彼はその實現を見るに至らざりしも、トロントのヤング街より北方シムコ湖に通ずる公道は彼の計畫したところであったという。トロント市はこうした發端によりて今日の大都會となる。

フォート・ローウェルのありし其の史蹟は一世紀あまりは明瞭であったが、湖水は岸邊を浸蝕し湖岸線を變じ、又土地は千八百七十八年に平坦にされて往年の地形を失い、今日は一つの石柱をかりて昔年の名殘りを目標としている。そこは湖岸に近よりたる博覧會場敷地である。ハンバー河の流れに多少の變りはあるとも、いまも流れゆるくオンタリオ湖に注ぐ。

子供の結婚

浅江生

吾々が人間としてこの世に生れたことは誠に感謝である。吾々が母の体内で十ヵ月餘を過してこの世に出で、父母が頭脳をしぼって名をつけてくれ、親ならばこその愛をもって養育し、一人前の社會人として世におくり出されたのである。

親としては子供が大人になっても、相變らず子供として取扱いたがる傾向がある。ここから色々と問題がおきる。いくら自分の子でも一個の人格として、社會人として尊敬せねばならない。そして相手の意見をきき、理解、同情、愛をもってゆきたい。

最近の新聞をみると、多くの結婚廣告がある。一種の流行の感がある。それは吾々の子供が成長して結婚の年齢に達したことを物語るもので、誠に喜ばしいことである。

由来、結婚は相互の意志がお互の自由判断によって決定し、ヒントがぴったり合った結果達成せらるるものである。從っていっさいの責任は二人にあるわけである。ここから新しい家庭が誕生するものである。私は多くの新家庭の上に特別の祝福のあらんことを願うものである。

クリスマスと新年を祝賀し 併せて各地同胞の健在を祈る

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Page 3
ハンバー河
田中兼
東方約二哩の地に、更に前…流れに多少の變りはあるとよりは設備をととのえたるも、いまも流れゆくオン數棟を建設し「フォート・…タリオ湖に注ぐ。ローウェル」と稱し成果を…
謹賀新年

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半年三弗 一年六弗
日本文 編集者
梅月高市 森研三

クリスマス 新年特別號 〔第三部〕

クリスマス・ツリー（バカ二人物がたり）

ピーシー州 寛 克子

「馬鹿だなお前も、ハンマーを持って來るなら釘も—と來るべきじゃないか」

そろそろ始り、我が家のリクリエーション、馬鹿問答——と心にささやき乍ら私も待構の姿勢をとる。

亭主關白でも山の神でも差支えない淡々とした二人に、何時の間にかなっているが、こうなるまでには、相當年期を入れたので「バカ」と言われて、むきになった頃を憶うと、その間に言葉が、何と餘韻に富んで來たことか。微妙な響に、ほのぼのとしたお互の愛情をすら汲取るまでになったこの頃、夫婦としての生活の長さが或る點にまで辿りついて來たことを感じる。あたり前なら、こういう元氣な言葉は影をひそめてもよい年頃なのに、益々濫用して悦んでいるというのは一つには二人っきりの淋しさを他愛のないことで笑いにまぎらそうとする氣持の現れで、それがいつしか遊戯のような形にまでなってしまったのである。それに家を一歩外にすれば、犬にだって英語でなければ通じない、まだるっこしさが、家の中でだけ使われる言葉を巻舌にしてみたり、ござあますにしたりして、我乍ら舌のすべりのよさに氣をよくし、身についている言葉の面白さを堪能するのである。それも一種の郷愁と言わないこともない。

ところで、四、五日前からの住宅區域の夜は、クリスマス・ツリーの飾付けを濟ませた窓が、豆電燈の七色をうるませて温かそうに美しく、どの家のドアをノックしても歓迎してくれそうな、あのクリスマスのふんい氣を漂わせ始めた。うちでも「今日こそは……」と、夫は寒い中を出かけて木を伐って來たのだが、お夕飯後は、そうそうに立って、裏口から枝をバサ〳〵いわせながらパーラーにそれを引きずり込んで來た。私もなにかはしゃいだ氣持になって、ハンマーを持って後にくっついて來たところへ、「馬鹿」と一本やられたわけである。

「でもね、まだ釘を打つところまで行ってないんでしよう。先ず木の高さを、おしらべあそばせ」と、いんぎんに受け流しておく。

目分量で切って來た木は部屋の中で立ててみると案外大きい。天井で三、四寸曲ってしまう。

「ねえ」私はチクリと刺しておいて攻勢に出る。

「あなたも馬鹿ね。どうして初めにちゃんと計って切らなかったの？ 臺だってこんなところでつけるなんて、大体外の仕事を……」

「馬鹿、外は寒いやい」

「ああそうだった、御免あそばせ」

「何言ってるんだい、文句は言わないでいいから新聞紙でもそこへひろげろよ、馬鹿」

この爆發音が、後か先かにつかないさ、どうもしめくくりが悪く、忘れずにつけて快哉を叫ぶのである。

馬鹿の使用量如何が、我が家の空氣のバロメーターになる、というのもあきれた話であるが、日本の或る總理大臣の失言とは全然味が違って、これを連發しても何らトラブルを起さないのみか、万一、低氣壓が漂うとみたら、どちらかがなるべく早く、上手に、その二音をあやつって、吹き飛ばしてしまう必要がある。もっとも、この下に「野郎」だとか「たれ」を附けると味が落ちるので、私達は、そういう風には使ったことがない。

さて、木は五寸程縮められて、いよいよ台木に打ちつけられる段取りになったので、次の「馬鹿」を聞く前に私は釘を取りに立つ。

「一番太い、長いのを持っといで」と、私の背に年甲斐もなくはしゃいだ聲が追って來る。然し、そうお好み次第のがあるのではない。いつか垣根を作った時に大工さんがおいていったのが間に合いそうに思、えたので

「これでどう？ これが目下家にある釘の中では一番太くて、一番長い分よ」と特に、一番に力をこめて言いながら渡したら、

「なあんだ、こんなのきりないの？ こんなんじゃもたないさ」と、あっけない返事に、私も同じ調子で、

「なあんだ、それじゃ今夜飾れないの？」

いつの間にか、私まで硝子玉やツララをぶらさげましようと張り切っていたらしい。夫は釘を掌にころがせながらみていたが、鹿爪らしく首をかしげたりして

「どうかなあ」と、獨り言を言って、

「エーイ、短い釘でも使い様で……」どうとか、「細工は粒々仕上げを……」とか、自分に言い聞かせるようなことを言いながら打ちはじめた。

「なか〳〵音だけは一人前ね」

「生いき言うな、馬鹿」

これでもか〳〵といわんばかりに叩き込んでいる。どれか一本位はまぐれあたりにでも、下の臺木に喰込んでくれそうなものだ、と思っているらしいが、寸足らずの釘であってみれば、何本打っても一向きいて來ない。それに、こういう事にかけては情ない程ぶきっちょの夫の顔に、遮二無二「立てずんば」の織田信長の形相が表われて來た。そのうちに、餘り太くもない根元にひびが入って來た。私はすかさず、

「まあ、あきれた人、見てごらんなさい、お花の水揚でもあるまいし、そんなにヒビだらけにしてしまって——。そうなったら、いくら釘をうったってきくもんですか、馬鹿ね、およしなさいよ、もう」

「うるさい！ よく文句を言う女だな、お前も……」

口だけは反撥して來たけれど、自分でも手應えでわかっているので、打つ手を止めて、片手を放すと、木はもろくも倒れそうになって、四方八方から打込まれた釘は首をむき出した様に臺木から抜けて來る。私も急いで手を添えながら、眉間に八の字などを寄せている夫の顔を見ると、むしろ滑稽で思い切り笑ってしまう。

「馬鹿、ゲラ〳〵笑ってばかりいないで、しっかり木を押えてろ」

さすがの關白も手がだるくなったと見え、ハンマーを放り出して、あわれな結果を檢閲していたが、「馬鹿にしてらあ」と苦笑している。それでも負け惜しみ強く、

「だから俺が言っただろう こんなクギじゃだめだって……女というものは、何でも試してみなくちゃ承知しないんだから、馬鹿だっていうんだよ」

「まあ、卑怯な、試したのは誰だったかしら」

「うるさいよ」自分に都合の悪いところはこの一言で片附けてしまうのである。

「まあいいや、明日大工さんに長いのをもらって來てからのことにしよう。ね？」と、あきらめて壁に木をもたせかけはしたものの、どうもいまいましいという表情で、

「一層のこと明日、長いので、フロア（床）にうちつけてやろうか」

こういう無茶苦茶を眞劍に考えつくのが、うちの關白殿の本領なので、馬鹿問答もつきるところをしらないのである。

「馬鹿な。何ぼ何でもそんなにまでしなくったって、クリスマス・ツリー一本位あなたにだって、立てられるでしょう？ お隣のレナードだって上手に立てるのに……。第一、去年は、うまく行ったじゃありませんか」

十二歳の少年を引合いに出されたことが、一寸こたえたと見えて、

「馬鹿！」と、これは少し眞劍味を持って大きい。

「第一、去年の木と今年の木と、全然サイズからして違うのがお前には分らないんだね」

「馬鹿だからね」と、私は先をとる。

「要するに問題はクギさ」

それから一くさり、如何にしてこの樣な枝ぶりのよい木を伐ることが出來たかということをきかされる。

「まあ、左樣でございましたか、御苦勞樣でございました」

「馬鹿」

「馬鹿な奥様をお持ちでお氣の毒樣でございます」

「馬鹿」と輕く笑い乍ら受けて、急に思い出したように、

「一体俺達はいつからこんな馬鹿げた夫婦になったんだい、實際。この頃特におかしいよ。どうかしているよ。日本に行ってこの調子を出したら、皆何と思うだろう。エー？」といたずらっぽく眼で笑いながら、

「病、膏肓に入って、少々のことじゃなおりやしない。うっかり病氣にでもなってみろ、人の前でうわ言も言えやしない」

「馬鹿ね」と合の手を入れる。

「でも子供でもいたら、こんなくだらないことは、つつしむだろうね」

リクリエーションは頃合いを見計って切上げるのがよい。馬鹿のやりとりに、私も少しあきて來たので、

「カフィーでも入れましょうか」と話題を轉じる。

「うん賛成、馬鹿でも時にはいいこともある」

「サンキュー」と尻上りに言って終止符にした。

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[illegible]るエスの事何も知らず
聖夜[illegible]一[illegible]に[illegible]くホザナホザナ
[illegible]ち[illegible]を[illegible]して年[illegible]るなり
[illegible]の[illegible]一月一日なり
元日の父には古りし明治の唄

勅題「早春」

佐々木 [illegible]

來る年は我が日の本の[illegible]に
幸祈りつゝ迎ふ早春

「早春」三ツの[illegible]

[illegible] 小林芳草

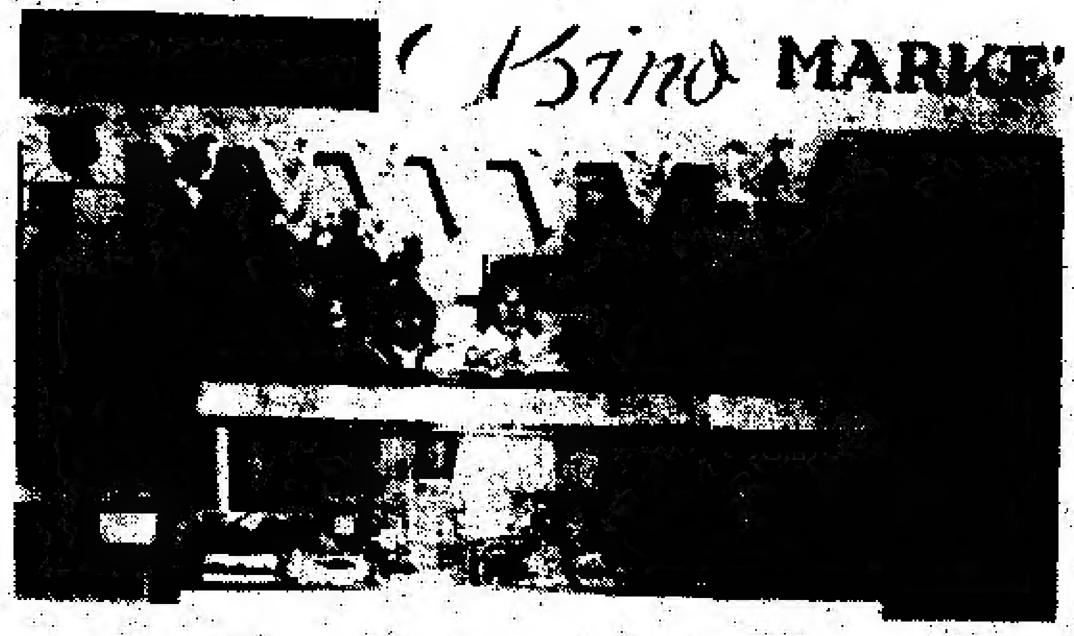
早春の日[illegible]に[illegible]
太平洋[illegible]上げて
人[illegible]
和歌[illegible]
早春のすみ[illegible]りたる[illegible]に
[illegible]

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花嫁海を渡る

露木海彩

△いつの世になつても迷信とか、縁起とかいうものは絶えない。吉日に結婚式を擧げたり、友引に葬式をやらないのは文化日本の今日でも當然である。一九五六年は「猿」の年である。サルものはよくないとあつて、結婚は猿年にならぬうちにと今年の秋(五五年の秋)は急ぐ結婚が多かつたということである。

△その結婚ブームに便乘したわけでもあるまいが、日本に居る外人と國際結婚をして海外に渡航する日本花嫁も増し、海外に雄飛する花嫁が外務省の渡航課に旅券申請のブームとなつた。私は仕事の都合で東京都や外務省の渡航課に行く數が多いが、一見それと解る組がいることは珍しくない。

△國際結婚により海外に渡航した者は一九五五年は十月末までに三千三百名、昨年に比して約三割の増加と海外花嫁の當り年であつたといえる。結婚の相手は九十五パーセントが軍人で、米軍關係がまた九十五パーセントを占めているから、降るアメリカにソデをぬらすというもの。

△だが、これによつて日本の若い女性の間にアメリカ熱がぶり返し、猫もしやくしもアメリカと草木の如くになびいていると考ねるのは早計だ。この結婚の多くのそもそもの馴れ初めは米軍施設や基地で働いているうちに知り合つて愛情から出發したものも多い。

△近頃の花嫁の多くは「オンリーさん」で、その人の一人だけのものとなつて二、三年共同生活をしたものが多いと報じられている。これらは戀愛關係というよりは、内縁のオンリーをつづけているうちに、のつぴきならぬ經濟と習慣から日本を撤退する米軍と共に海を渡る花嫁となるらしい。年齢も二十から二十六、七才までが多く、花むこ軍人の方も若い年齢のものが多いといわれる。

△花嫁の學歴は中學程度卒業のものが多く、大學出は稀である。花むこは下士官が多く將校は少い。渡航課窓口などによく見るが、お腹の大きい妻にイスを運んでいたわり、妻の通譯でうなづいて書き込んでいる軍人のほほえましい風景もある。花嫁は日本人であるから渡航には日本旅券が絶對に必要なのだ。こうして海を渡る花嫁の何パーセントが幸福をつづけ、何パーセントが失意のドン底に落ちて行くのか。あこがれのアメリカに夫だけの頼りも裏[illegible]て逃げるように日本に戻つたという話を聞くこともある。

△華やかな家庭の夢を追いつつ、失意の悲劇に進むものも相當にあると思われる。しかし、時代はそれらの悲喜の一切をのせて廻轉している。戰後十年の日本の風雲の中に育成した女性である。愛情にはいつも冒險があるべきで、海外雄飛の花嫁は今や一つの新しい型で實現されているのだ。

クリスマスと新年をお祝い申し上げます

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P.O. Box 75
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大久保清女
久藤明士
久藤露女
宮田たけし
宮田美津草
關比津司
馬場紫律
高橋松葉
増田螢火
八木美津朗

新年お目出度うぞんじます

昨年中は格別の御引立に預り有難く厚く御禮申し上げます。
尚本年も相變らず御愛顧の程偏に御願い申し上げます。

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尚本年も倍舊の御愛顧をお願い申しあげます

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花嫁海を渡る

露木海蔵

切られて逃げるように日本に戻ったという話を聞くこともある。
△華やかな家庭の夢を追いつつ、失意の悲劇に進むも

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Phone 452

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P.O. Box 882

祝聖誕

賀正

讀者へ新年メッセージ！

外務大臣 重光葵

ニューカナデアン（トロント）に對する外務大臣の新年メッセージ

新年の佳き日に當り、在加同胞皆様に衷心慶祝の意を表します。

日本、カナダ兩國間の關係は逐年特別に親密の度を加えて参りましたことは、この上ない喜びであります。

このような友好關係が五十年の永きに亘る多くのパイオニアーの皆様の並々ならぬ御努力によります事は申すまでもなく、又新しき世代を担われる二世の皆様の多大の御活躍も與って大きな力あるものと信じます。

願わくば、今後とも皆様の一層の御支援をいただき兩國關係の基礎を確立したいと存じます。

ここに貴紙「ニューカナデアン」（トロント）を通じ皆様の御健康と御繁榮を衷心祈念してやみません。

在晩市領事 猪名川治郎

在加同胞の皆さま、新年お芽出度う御座居ます。私達が迎える一九五六年は、昨年に引續きカナダ全般の景氣が更に上昇する年であるとされています。このことはカナダに生活の根を下ろしている皆さんには直接にしかも日常響いて来る問題でありますだけに新年の初頭に當りまして一九五六年は皆さんにとって良い年であることをお喜び申上げたい次第です。皆さんとしては、今日でもそうでありましたが、強い自信を持ち、明るい将来を設計しながら繁榮の年をお迎え下さい。

一方私達には懐かしい祖國である日本の方はどうかと申上げますと幸いにして米の大豊作と世界経濟の好況によりまして日本の人々は都會も農村も關東も關西もみんな一様に明るい表情を取戻しつゝあります。また政治面を見ますと、政治擁護の保守政黨の合同が昨年十一月半ばに達成されましたので、日本の政治はより安定度を増しました。政治といいますと何か漠然としたものですが、どこの國でも最も根本的なものです。いはば國民の生活におきまして扇の要ともされる政治が今までと違った安定の上に營まれますことは、日本の腰にしんが入って来たことにもなります。そして腰が坐って来ますと、やがては自信をもって自分の周圍を眺めることにもなりましょう。

最近日本の國勢調査の結果によりますと、日本の推定人口は八千九百二十八万三千八百二十三名に達したと云われて居ります。狭い國土にこのように澤山の人が住んでいますので、みんな一生懸命に働いています。そして現在の日本は良い品物を安く製造してこれを海外に輸出し、その見返りに小麥など主要な物資を輸入しています。一例でありますが、日本のカメラも相當カナダにもアメリカにも入って来ていますが、その性能は専門家の精密な檢査によりますと、ドイツの高價なカメラと比較しても劣らない上、日本品は數十弗で誰でも手が出し易いのに對し、ドイツ品は世界的に名は通っていますが、値段は何倍かの高級カメラになっています。

このように品物が良くて値段が安いと喜ばれるのが普通ですが、然し全部の商品については必ずしもそうだと云い切れません。若しその品物が輸出先の國の製造品と競爭關係に立ちますと、今度は値が安すぎると云う聲も出ます。そうしますと價格が高いと勿論輸出出来ませんし、品物が良くて安くても中々難しいということにもなります。幸いカナダでは多少の例外を除きまして大部分の日本品はカナダの商業と競爭しないものが多く輸入されて、日加双方がお互いに満足していることは喜びに堪えません。このような基礎のもとに、カナダと日本とは経濟關係が益々緊密になって参りましたが、この傾向は今後もずっと續き全般的にカナダの對日感情は好意的に高まって来て居ります。

私は昨年三月赴任以来、カナダ在任はまだ九ヵ月にしかなりませんので、各地に在留の皆さんにはお目にかかっていない方も多いわけです。西部カナダではヴアンクーヴアーの近郊や、私が前に勤務したスイスを思わせる美しいオカナガン湖畔のヴアーノン、ケローナ、サマーランド、ペンチクトンやカムループス、又昨年六月オタワよりの歸途立寄ったウイニペッグ等に住む皆さんとはお話する機會がありましたが、何分廣大な土地に皆さんが散在している状況では中々参りたいと思っても思うにまかせません。本年はやはり春頃からヴアンクーヴアーの近郊を手始めに同胞の住む各地を訪れたいと思って居ります。

やがて春が黒潮に乗って先づヴアンクーヴアーに上陸し、アルバータからサスカチワン、マニトバにかけての厳寒を和らげることでしょうが、一九五六年の新年にあたり、在ヴアンクーヴアーの同胞の諸君とともにカナダ各地在住の皆様の御健康と御幸福をお祈りして新年の御挨拶と致します。

内閣總理大臣 鳩山一郎



光輝ある昭和三十一年の年頭に際し、海外同胞諸君に一言御挨拶を申述べます。

諸君が永年に亘り、幾多の犠牲をかえりみず多難の途を乗り越えて、日加兩國間の親善と繁榮のために盡されつつあることに對し、深く敬意を表するものであります。

私は政權相當以来つねに経濟財政等については出来るだけ計畫性ある政策を實行し、文化の交流と貿易の擴大とを通じて、各國間との親善關係を伸長することに努力して来たのでありますが、幸い政治的にはわが國憲政史上はじめての保守勢力の大合同に成功し、また経濟的にも戰後最高の貿易額を記録する等ようやく経濟發展の基礎を固め、國際間におけるわが國の立場を向上せしめつつあることは洵に御同慶に堪えません。

新年を迎えるにあたり、この年が最も希望ある、明るい平和な年となることを期待すると共に、海外在留同胞諸君の幸福と繁榮を祈念するものであります。

在ト市領事 吉田健三

一九五六年の新春を迎えるに當りニューカナデアン紙を通じ皆様方と心から御慶びを分ちたいと思います。

過去一ケ年間のカナダにおける發展、特に経濟的進歩は驚嘆すべきものがあります。これは熱心な計畫と不撓の努力の賜物と思いますが、同様に小にしては個人の家庭の、大にしては世界の平和と繁榮の殿堂も各人及び各國民の眞剣な熱意と努力の結集によってのみ初めて築かれるものと信じます。

幸いにして日加兩國間の傳統的親善と理解の絆はますます強められていることは喜びに堪えませんが、今後共その飛躍的發展を待望して居ります。

この間における日系の皆様方の果さるべき役割の重大なるを思い、その御自愛と御奮闘を祈念してやみません。

皆様方には初日に輝く若水の如く心新にすがすがしく湧き出ずる希望と力をもって多幸なる新年を迎えられることを重ねて祈り上げます。

『早春』

ビーシー　エス子

早春の息吹きそこにほのぼのと新生祖國の幸祈るとき

凍山に初日かがやく暁に大古の神韻ただよふごとく

早春の氣配ひそけく雪深き里にも年は新たまり行く

早春の夢ほのかにも思出は久しきときよ故郷の山川

連鎖反應

牧　哲　郎

南ドイツ、バ[illegible]州[illegible]ミュンスター[illegible]名な寺院である。中世末紀、男が設計[illegible]のバロック様式風を充分に採[illegible]り入れた建築で、高さの[illegible]に建てられた左右均整な高塔を配し、見るからに[illegible]りした高層建築、内部は純白の壁に、天井に、極彩色の聖畫が巧みに描かれ、祭壇は聖徒及び天使の彫刻で飾られ、眼を見張るばかりの華麗さ、壯麗さに、參詣した百五十名の各國學生達はハッと氣を吞まれるばかりであつた。

やがて我々のために[illegible]専屬のオーガニストがパイプ・オルガンを演奏してくれたが、バッハの彌撒曲と思われる。高く、低く、[illegible]流れ激するが如く、或は小川のせゝらぎの如く彈かれて聞く者の心、天國に昇る[illegible]。[illegible]宗敎と文化を語り、國民性を[illegible]この時程強[illegible]た事はなかつた。

この寺の見學を終え、[illegible]二時間の休憩があり、その間に町の大通りのレストラントで昼食が用意された。各自てんでに席に着いて料理の運ばれるのを待つていたのであつたが、各國のグループが自國語で喋りまくるので賑やかなことでまつた。私は手洗に入る爲に席を立つて行つたが洗面所の[illegible]使用禁止か」と合點して、「宜しい、僕は二階の手洗所を使う」と、應揚にうなずいて見せて二階で用を足して、又自席に戻つた。周圍の學生と寺院の威嚴や午後のバス旅行の行程等、樂しく話はずんで昼食を終えたのであつたが、其の間中、例のドイツ人給仕が、ヂッと私の方を注視している。「どうも薄氣味が悪いな。」この給仕人は田舎者で、東洋人を初めて見るのが珍らしいのだろう。[illegible]れにしても失敬な奴だ。[illegible]のトンチキ」と心の中[illegible]反感を抱いていた[illegible]。

[illegible]女學生は日[illegible]嚴と錢は使い様」と私[illegible]るかーた親日家。私が出て來た時二人はハッと話を止めて、女學生はニヤニヤ笑つていた。大男の給仕人は私に向つて緊張した面持で「今日は」と日本語で一言ポツリとしゃべつた。私は驚いて、「カン●ジ●スブラ[illegible]」と答える。「日本語を話すのですか」と聞くと、初めて顔を柔らげ[illegible]笑いながら「私[illegible]日本[illegible]大[illegible]洲大戰の時、青島で日本軍の俘虜になり、九州は別府のキャンプに四年、東京淺草で[illegible]年御厄介になつた。しかしこの五年間の經驗は自分の生涯忘れることの出來ない思出であり、日本人は心から私共を厚遇してくれた。自分はもう六十に近い年だけれども、三十五年前の日本人から受けた厚意を忘れることが出來ない。この女學生に「あの東洋人は支那の學生か、日本の學生か」と確めて居た所だ。日本人の貴方に會つて、ほんとうに嬉しい。」と髯だらけの顔をクシャクシャにして泣かんばかりに喜んでいる。

この話を聞いて、私もシーンと目頭が熱くなつた。この素朴な大男が、今日の日本の[illegible]を聞き原爆被害[illegible]親戚の[illegible]有様である。[illegible]長い時間[illegible]我々で[illegible]十分位立話[illegible]彼を喜ばし、私を喜ばせたことか。私は再び日本人である幸を身に泌みて感謝したのであつた。

×　×　×

連鎖反應と言う言葉は原爆の爆發を説明する爲に用いられた言葉と記憶している。ウラニュウムの原子核に重水素を打つけてやる時原子核は破壊されて、莫大な熱とエネルギーが射出される。更に[illegible]は[illegible]鎖の如く高次元への爆發を誘致するという説明であつた様に思われる。これは、原子破壊の連鎖反應であるが、私は人の精神活動にも連鎖反應が起るのではなかろうかと思うのである。言葉は異り、眼の色、皮膚の色は異つても人間の情は何處においても共通のものである。日本の一人が誠意をもつて、ドイツ俘虜をいたわつた心は、この時の大男の心に大きな靈感となつたに違いない。彼は歸國した時に無事を喜ぶ妻子に戰爭の經驗、また日本における五年のキャンプ生活について、詳細に話したに違いない。且つ日本人の温情を語つたであろう。彼は私と會つた其日の夜、再び年老いた妻に、日本人と會つた喜びを話したに違いない。

「まごころ」は、人類に共通する[illegible]ドイツ人でもある。

政治、外交は内閣或は國際間のきずなともなろう。しかし人と人との直接のつながり、眞心のつながりは、連鎖反應となつて驚く程大きな變化を來らせる事を私は信ずる様になつている。

讀者へ新年メッセージ！

外務大臣

イオニアーの皆様の益々な[illegible]取戻しつゝあります。[illegible]すが、日本のカメラも相當[illegible]していきます。一例でありま[illegible]小麥など主要な物資を輸入[illegible]外に輸出し、その見返りに[illegible]その品物が輸出先の國の製[illegible]造品と競爭關係に立ちます[illegible]と、今度は値が安すぎると[illegible]いう聲も出ます。そうしま[illegible]高まつて來て居ります。[illegible]私は昨年三月赴任以來、[illegible]カナダ在住はまだ九ヵ月に[illegible]しかなりませんので、各地

藤原嘉吉

552 Gerlaw Ave., Toronto, Ont.

[illegible]島八

家族一同

143 Westlake Ave., Toronto, Ont.

ニューデンバーの現在

エス・エス生

山紫水明、風光明媚の地とうたわれたニューデンバーの自然は變らない。いま四圍の山々が白雪におおわれ、レーキの水も静かに凍りついたようだ。

十年前、日系人の再定住がその途上にあつた頃には二千名以上も數えた日系人も、現在では協和會の調査によると僅か二百二十八名となつた。市内の十一家族の他はオーチャードに住んでいるが、空家は次々に數回にわたつて買却され、一時はクシの歯のように並んでいたハウスもまばらになり、その中に十數軒の空家があつて、昔日のおもかげもないさびしさだ。

一方、養老院は滿員で曾つてのサナトリアムは、ヅカボー學童の收容所となつている。昨年八月に二百有餘名が送り込まれたのが、今なお七十數名殘つて居り更に五十餘名が來ることになつているので、前面のガーデンいつぱいにハウスや學校などが建てられた。このヅカボーの子供らが、群をなしてオーチャード内を荒しまわつたのには、日本人一同大いに閉口したが、今度新らしいマウンテーが來てから取締りを厳重にしオーチャード内の日本人村への出入を禁じたので一と安心の体である。

現在市内にいる日系人の殆どすべては自活者で、その他は老年恩給等で生活を保つている。なおパビリオン、ツカボー兒童の建物等にコックなどとして就働している者が三十餘名ある。

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ニューデンバーの現在

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春寸言

ピーシー・ユー生

戦後、日系人は融合性に拍車をかけ、ビーシー州インテリアでは大いに認められ全く気持ちのよい待遇ぶりです。二世達の勤勉で忠実なキャラクター（性格）が高く評価されているあらわれでしょう。

新春と共に時が遷り、敗れた國の政黨も合同する現象は海外の我々として實に慶賀に堪えないしだい。一世も老境に入るにしたがい時々「生き耐えてきの」或は「風かはる」等の句を讀むと自然思いでが出てくるようです。「和歌山の今西郷」で通った昭園の野村さんも今は齢八十の坂を越えられんとして懐い出の深いものが多いことでありましょう。年頭大いに若々しく意氣を新たにしてほしいものであります。

真理探究にふける棋の道に熱心な髙川さんも、本因坊の後継者として秀格と疑り八段に進み、呉清源を破って優勝されたことは大きな喜びです。棋士として勝敗法則を度外視し、一生努力を續けていただきたい。海外で優勝の報道を聞きますと一層うれしいものです。

今年は勅題「早春」であり意義殊に深いものがあります。在加二世達も日加両國のキズナとなって一段の飛躍もこれからです。良い初夢に華麗な生活を送られるよう希望してやみません。

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六十になった友人の話

井手小四郎

ことしは、[illegible]六十歳の誕生日がございましてささやかな小宴を張り、私もその席に招ばれた時の話君の話ですと[illegible]ない座談の中から拾いたをめだから、筋は通っていない。以下同君の話。――

私は今日で満六十歳になりました。還暦というのでしようが、今では衛生や醫學が發達して、満六十まで生きることは、ちっとも珍らしいことでもなく、いさた易いことで、實際は祝う資格などはないでしょうが只、私が皆さんと會食したいと思いたった動機は、私がしよッ中、留守勝ちで家族の者たちがお世話になりつ放しだから、それに對しての些かの謝意と併せて友情を温める意味で、お招きしたまでのことです。

ともかく、私は六十年間自分を作って來たわけだが、できたものは、頑健[illegible]通り[illegible]粗雑な未完成品、[illegible]死ぬまで未完成[illegible]の未完成[illegible]幾分かでも満[illegible]努修めることに希望もあり生き甲斐もあるでしょうが[illegible]の場合、自分の何かの部分を振り返ってみても、自己に[illegible]落ちそうなものばかりです。その中の手近か[illegible]貧乏學を卒業し得ながら[illegible]た事でしょうか、といっても他人には何のことだか解らない。これは自分だけが命名した心の在り方なんです。つまり資本主義社會が發達した時代にはお金持ちになろうという野心というが、大きな覇氣を抱くより、貧乏に耐え得る力を養い、物慾を少くする方が、心の安定を得るのに捷徑だという考えです。物慾を少くするといっても、昔の修道者や學者のように清貧に甘んじろ――というのでなく、皆が三等の船に乗るのでなく、特二とか二等とか、けちなことも言わないで、皆が一等の座席に納まるような世の中、それ[illegible]社會保障制度が著るしく發達した世の中[illegible]ません。それ[illegible]運動に協力するとか[illegible]万か、何千人かの中の[illegible]人に選ばれ、しかもそれは獨占金融資本家から見たら、けし粒ほどの小さい、お金持にしかなれない努力より、幸福な生活への近道だということを私は數十年求め考えて來ました。そしてその考えを心秘かに誇りと、もし、貧乏を恥ぢ思ったこともないし、そして今も、今後もその基本的な考えに變りはないでありましょう。

ところが、此の頃になって、その考えの外部に、少しばかり自分の甘さや、術氣や、私は――という、いやな臭味がなかったであろうかと氣がついたことです。といってもその考えが間違っていたとは考えぬので、狼狽や苦澁とまでは言いませんが、自分の修養不足の反省かも知れません。只、私――というものの臭氣がやりきれないのです。そうかといって、自分を失くし集團に盲從するとか、個性を失くするという意味ではありません。例えば、どんな自慢話や、のろけ話も、[illegible]全く[illegible]苦しいのだが、そ[illegible]をなくした淡々たる私になりたいのです。[illegible]り生地のままの感情でなく叡知で洗われた感情でものを言うことにでもなるのですか。それとも、そもそもが、この貧乏に超然となるなどということは、生意氣な、人間性を無視した、計畫的[illegible]だったのでしょうか。

秋闌けて、山々の濃緑色の樹間に、黄、紅の色彩が織り込まれ、やがて楊の葉が、はらはらと落ち始めたら、勞働者は、秋や紅葉を賞でるなどという感慨よりも、眞近かに迫った失業、生活苦の豫感に、困惑の暗い心で一杯になります。かてて加わて今年は十一月になって早や酷寒と大雪に襲われ、降り續く雪は、十二月初旬までに、ある山々は深い雪に覆われつくして終ったので、それだけ今年は失業期が長いわけです。永い年月、貧しさとの闘いに相當の修練を積んで、貧乏などに負けるものかと氣負ってみても、家族というものがあったり、子女の成長と共に世間体などいうものまで飛び出して、平然と貧乏を見送ることができないところを見れば、遂に私も貧乏學から解脱できなかったようです。爪に灯を燃し食べ物を極度に切り詰め、只蓄財一途に、手段を選ばなかったような人に對しても、こうして私は嗤わなくなったのです。資本主義社會の經濟機構を知らない者にとっては、身を守る爲に、自然と、守錢奴のような道を辿らねばならなかったろうと、輕侮の念から憐愍と變って來ました。

そうした些しばかりの變化は、物質的なことばかりでなく、心の世界にもあります。その證據に、例えば私自身の家族の中にも、佛教徒あり、キリスト教徒あり、白紙のものもあるという具合で、それらが共同、合宿していて、何の不都合も起きませんし、若い日のような潔癖さで、歯をむいて論じ合うということもないようです。そして、これは對社會生活でも、そうであらねばならぬと思っています。吾々庶民の信教は、異教徒であろうと輕蔑し、嫌惡し合うことはできない。只その所屬する宗派とか、團体が、美名にかくれて搾取、その他の社會悪を行う場合は嚴しく批判さるべきであって、個人である一信徒たちの場合、異れる信教は、小企業家であろうと、商人、勞働者であろうと、同じ庶民階級の立場から、皆が兄弟であらねばならぬと思うのです。（日系人間には[illegible]の反社はないと思いますが）この信教の自由が基本的人權の一つであるように、思想の自由もまた基本的人權の一つであり、思想、良心は不可侵であり、排撃や壓迫があったら、それは不當なことです。しかも宗教を信奉するほどの人なら、尚更ら、他人の思想にも寛大であり、攝取すべきものは、何ものも、とり入れるべきだと思うのです。何故なら、思想というものが、いつも一定のところに停止していない如く、宗教的信念も、一定の場所に固定しているものとは思えない[illegible]即いたり離れたり、疑惑や[illegible]なく苦しんだり考えたり、そして高き信念に上れば、上る程、煩惱は増し、知性であろうと何であろうと諸々の對立するものを包攝するところに、その信念は高まるものだと思うのです。

それともう一つの思いつきは、吾々なかまの交際の中で感じたことですが、いかに親しい知人、友人間でも越えることのできない一つの[illegible]（かき）があるのではないかということです。もし[illegible]を越え他人の生活に深入りした言、行は、とんでもない氣拙さを醸したり、時には交誼の破滅に瀕するような苦汁を呑まされることがありますが、これは先般、周恩來、ネール等によって協定された平和五原則の一つ「內政不干渉」に相通ずるものではないでしょうか。こうした間違い[illegible]いかに親しい仲も、相手を尊重しないことから發したもので、[illegible]步手前に踏み止まることで、相手を敬愛し、[illegible]をつつしむことになると思うのです。

年のせいか、もう大きな聲は聴きたくなくなりました。人類の目的、平和と幸福を求める心は切實です。この正月が過ぎたら春は近く、勞働者の顔にも微笑がうかぶでありましょう。●

御題「早春」

つ　み

早春の陽ざしに心開かる
みぬカナダ奥地の雪ふかくして

トロント曙雑吟

野の枯れの歳き汽笛の度を高む
道凍て丶異様な力胸に湧く
聖菓切る枯きものよりクルミ落ち
ミシンふむ女子に夢多きクリスマス
聖樹の灯の明滅頻に兒の眠る
初雪の電柱へ工夫苦なく上る
サンタパレード親の情の肩車
[illegible]の夜のまどろみ寡婦の二十年
吐く息を寒風ひたに押し返す
[illegible]聖樹窓前に[illegible]
口笛を吹き[illegible]年の[illegible]
サンタの名[illegible]
師走市見[illegible]
品選ぶ[illegible]
草枯るる天變地異を知りつくし
聖夜劇の[illegible]顔をこわばらせ
銀婚のおだやかに年新たまる

梶岡北斗　梶岡満女　二階堂たかね　橋本ふきゑ　小田蛙峯　千葉小松　宮本々ヱ　池田照[illegible]　岡田さ[illegible]　田中か[illegible]　戸栗[illegible]　淺野健[illegible]　西野海子　池田淡水　尾本詩月　[illegible]美非道　神田陽山

開け行く世の中

トロント　タエ

ひらけ行く世の中、有難い云う事でよ。きは歴史を學ばなくても現在自分が住んで來た十年、二十年の世の中を振り返つて見てさい解りますのに、私は時々好んでひもとく歴代國文學中の今より七百四十年の昔に書かれたと云う方丈記を讀み今の世の中とくらべ見まして其の思いを一層深く致します。

方丈記は鴨長明の隨筆で作者が安元の大火、治承の旋風、養和の飢饉、元暦の地震、なお種々な大災地變を體驗し、無常の念を深め出家して其の一生を終るまでの事を記した書物で

長明が後鳥羽上皇にお仕えした事や、將軍源實朝に講した等と云う歴史のお話しを思いはせますと時代がはつきりしますと共になつかしい思いが致します。方丈記を讀んで敎えられますこと多々わりますが、特に感じさせられます事は人の心の思いと天災地變は七百年の昔も今も變つていない様に永久に變らないと思うことと、あの頃には火事の爲の消防も疫者の爲の注射もなかつたのです。こうした事實を思いくらべて今の此の世の中に住む私達は本當に幸福だと思うことです。

天災地變にあつても今の様に國と國が助けあうなんて事のなかつた、あの時代の人達は實にみじめなものでした。其の様子を方丈記よりおちこち書きぬきたいと思うところが澤山ありますが養和の疫病から、少しそのままぬき取つてみましよう。

この疫病は二年間の飢饉の後にひきつづきおこつたので人々は皆次々と飢え死んで行ったのだそうです。

――路頭に飢え死ぬる類は數も知らず、とり捨つるわざもなければ、くさき香、世界にみちみちて、かはり行くかたちありさま、目もあてられぬ事多かり。――父母が命つきて、ふせると知らずして、いとけなき子の、その乳房に吸いつきつゝふせるなどもありけり。――

これだけ書きぬきましても助けるすべもなく唯念佛をとなへつゝ、通つて行く長明の姿もうかんで來ると思います。

さてこの幸せな世の中に誰がして下さつたのでしよう。それは神様の様に尊い人達が世界萬人の幸福を願つて住みよい世界にする爲科學界、醫學界、政治界、教育界、とあらゆる方面に己を捧げて、つくして下さいましたおかげと思います。

私は何時の時代にもこうした人々がいらつしやいますと信じる故、原爆も水爆もおそれません。そして何百年何千年何万年の後には必ずこの尊い人々のおかげで實にすばらしい、ひらけた世の中が來ると信じて止まない者です。

身邊雑記（白髪のこと等）

有賀千代吉

年がよつて來ると、死という事を深く考えるようになる。勿論うもの、氣にかかつて來る。自分の年齢だつたことをいご見ると、新聞に出る名士でいるのであつて、これの死　知つたが眼につき、特にその年齢が問題になるようである。これは死ぬことを恐れての事ではなくて興味が自然にそこに行くというだけのことである。そしてそれから發見されることは五十代の人が一番多いことである。

私などは六十を越えて、いつの間にか危險區域を故障なく過して來たことに、もういつ死んでもいい年齢に到達している、という感からが[illegible]ぬ仕事の有無をいつているのではない。

る。元來私などは放浪人である。信じている所が死ぬ所である。と考えながら、海外を歩きまわつたのであるが、それもいまは結末をつけなくてはならぬという性急さを感ずる。墓を東京に求めたのもその爲である。先日、たまたま前總長佐々木博士と二人きりで話をした時「僕もおんなじ事をこのごろ考え出したよ、年だね」といつていたが、私なんかもこれを聞いて大いに意を強うしたわけである。

トロントの醫會の門永氏が婦人を除いて男は全部六十才以上だ、といつていたが、若かつた私共の友人達も六十になつている、と思うと何かしら不思議に思えその姿を想像して見たくなる昨今である。よくいろいろの會議などに出ると周圍の人々から私の白髪が問題になる。そして黑い一本も殘さず、という白髪をきれいだと賞めてくれる。外にはめられる所がないのでこれも致し方ない次第である。

白髪は老人という事に直結しているようである。病氣療養に出かける某先師を案内して信州に旅をした時私は幾度か元師に間違えられて閉口したものである。それは異地の元師が餘りにも若々しいからなのかも知れないと思つて我慢した。收容所でも私は白髪なるが故に風呂番の仕事が多かつたことを思えば決してこれで損をしているというわけでもない。ただ黑々としている妻と一緒に歩いていると「お孃さんですか」なんてとんでもない事をいう人にぶつかるのである。そして「家内ですよ」というと、その人は驚いたような顔をしながら心の中で「こんな老人の奥さんではお氣の毒です」というような顔付をされるのである。この妻も年すでに五十五である。

聖誕を祝し
新年を賀す

早川金司　君代　惠美
中渡瀬市　多津江
5840 Broomfield St., Montreal, P.Q. Phone CR. 7780

鈴木精藏
同　いん
家族一同
7444 Chambord Montreal, P.Q.

山岡延　萬里子
同　家族一同
7475 Glenwood Ave., Montreal 16, P.Q.

若林信美　隆子　ローズ千代美
[illegible] Bernard Ave., Outremont Montreal, P.Q. Phone CR. 9516

山岡清次郎　靜枝
3067 Verdun Ave., Montreal, P.Q.

山崎文吉
同　家族
P.O. Box 262 Lethbridge, Alta.

安井助五郎
同　家族一同
7121-21st Ave., Montreal, P.Q. Phone RA. 2-7245

佐近文次郎
同　つか
同　家族一同
Mr. and Mrs. B. SAKON General Delivery Lethbridge, Alta.

池上三男　美津子
同　家族一同
6530 Lenny St., Montreal 36, P.Q.

矢野盛　加奈江　修一　盛子
Granford, Alta.

小西彌太郎　ユキノ　ルライナ　操
4630 Plamondon Ave., Montreal, P.Q. Phone RE. 3-4980

村田九一
20 Isabel St., Winnipeg, Man.

宮本傳太郎　よね
西村太郎
10660 Lauzanne Montreal North, P.Q.

今井三男　秋子　正昭　久美子
Celista, B.C.

西尾逸平　はま
7391-C Denormanville Montreal 10, P.Q.

齋藤金次郎　みね
家族一同
P.O. Box 466 926 Water St. N. Hope, B.C.

西澤乙次郎
同　まつ
同　次郎
6557-29th Ave., Rosemount Montreal, P.Q.

帰化とバイブル

セリスタ　今井生

當セリスタ、マグナ・ベー地方の日系人は今年九月を最後に全員が帰化を終了いたしました。私の家でも私は昨年四月、息子は今年の三月、妻は四月と一家揃つて帰化しましたが、當地方はサモンアームの管轄區になつておりますので、昨年私がそこの裁判所に行きましたさい、新聞社のほか大勢のお客さんの中から、當地方帰還兵團体の支部長が立ち、丁寧な祝辞を述べたうえ、時価六、七弗もする聖書を祝辞と署名入りでお祝いにくれました。

その直後、裁判所は聖書のよき友となつて、カナダのためにつくすようにと告げて堅い握手をしてくれました。同じ時、欧洲系の一人が、やはり同じ方法で聖書をもらいましたが、その人は當地方商業會議所會頭からでした。

以來、帰化する毎に誰彼を問わず聖書を右の二團体から祝品として貰うようになつておりますが、女の人は白皮装をうけた人もあります。聖書と帰化、いやむしろ帰化と聖書。カナダ人の願いの表われでもあり、また新しいカナダ人を育てるカナダの方針でもあるよう思われます。

ツラウトめし

ビーシー州 つりりあむ

僕はどうした因縁か、よくよく人里はなれた山住いをする。自分が好んでしたわけでもないが、昔からよくそんな運命を持つようになっている。お寺もなく、社交もない山中で、一週間六日働いて、さてサンデーとなると別に遊びに行くところとてなく、友人を誘ってツラウトめしを食いに出掛けるのである。

昔あつた南京釜にお米をいれ、茶碗代りにブリキのカップ、ラーダ罐は茶をわかすため、小瓶に醤油をつめ、福神漬一罐としやく子一本を腰ポケットにねじ込む。釣道具といつても五、六フィートのテグスにフライフックをつけただけ、それを三本指でくるくる巻きハットの鉢巻にさし込む、ただそれだけの仕度である。

山中の茂みにチョロチョロ流れる小川。ところどころ深い水溜りがあり、そこでも、八インチの小さいマウンテン・ツラウトを釣るのである。誰も来ない森中ポプラやオールダーの繁みは夏の太陽を避けて冷味あり、木の枝の先にテグスをつけ、流れの水面に蝶が水に落ちたように、フライフックを躍らせる。するとツラウトがぱっと飛び付く。それを外してまた投げる。たちまち飛び付く。こんなことを繰り返して二、三十は釣りあげ、腹だけ洗って

一行中のコック氏が、南京釜のお米を渓流でよく洗い、水加減をよくし、二フィートばかりの生木を三に組んでそれに釜をかけ、枯木に火をつけて焚く。ご飯がブツブツと泡をふき出すころ、火を引き、ツラウトをご飯の上に並べてフタをした上、トロ火で蒸す。

魚が煮えたころ、魚の頭を二本指でつまんでハシで肉だけを落す。この作業がおわると魚皮の上から醤油を適度にたらし、しやく子でよくまぜる。もし熟したトマトがあれば一層風味をそえる。空腹の一行がハシをつくって円座となり、福神漬をおかず、このツラウトめしと一緒にたべるのだが釜底が見えるまで誰一人として口をきく者はない。

マウンテン・ツラウトの味は普通レーキなどで釣れるレインボー・ツラウトなどより、その油も淡白でおいしく生臭味が少い。

賀春抄

ミドウェー 豊田一笠

初霞翠りの松に下りつゝ

ほぐれ行く里のしづけさ初霞

初日さす嶺の白雪峡の奥

顔洗ふ心新や今朝の春

ひとゝせの事をたゝえて初笑ひ

うつろなる初夢たどる朝かな

移り来し民のならいも三ケ日

質問 カナダを好き 回答 恵まれた生活

カナダ在住五十年以上の方々からの報知が一と通り出そろつたので、ニュー・カナデアンでは各人に對して次のようなお尋ねの手紙を出した。これに對して、七十七名の方々から返事が來たのを分類すると、次のようになる。

▲第一質問——もし、あなたが若くして海外に移住するとすれば、あなたは再びカナダを移住先に選びますか？

△選ぶ　五六
△選ばない　一八
△答になし　三

▲第二質問——あなたは在加五十年をふりかえつてみて、現在の生活が一番恵まれていると思いますか？

△恵まれている　六六
△恵まれていない　七
△どちらとも言えぬ又は無回答　四

第三質問は「あなたが在加五十年中、一番うれしかつた思い出を簡單に書いて下さい」というのであつたが、これに對しては各種各樣、興味ある回答が寄せられている。これらを出來るだけ分類し又は特徴あるものを掲げると、次のようである。

▲日本を訪問して故郷の山河に接し、父母兄弟知友等に再會できたとき。（いちばん多數）

▲日本から妻を迎えたとき。

▲始終健康に恵まれて不自由なく日事しが出來ること。身体健康にして幾多の艱難に打ち克ち得たこと。

▲神の恵みを知り得たとき。

▲妻の死を縁として佛の教えを深く信仰し得ていること。

▲困窮時に友人から助けられたとき、病氣中見舞われた人々の親切心。

▲鮭運びボートが難破、白人に救助されたとき。

▲製材所就働中危うく一命を拾つたとき。

▲カッケ病にて困つた時牛タン つあり、これをのんで効能があつたこと。

▲成長して行く多くの子供等を見守つた時分、または多數の子供らが成長し次々に手助けしてくれた時。（婦人の場合）

▲長男が生れたとき、長男にやさしい嫁を貰つた時（男の場合）

▲金婚祝に子供や孫が集つてくれたとき。

▲再定住して子供らに再會できたとき。

▲荷農業をやつて頗る好調だつた頃、子供らが皆農業にいそしんでくれたこと。

▲九人の子盛りの時分、家宅を新築、店を購入した頃。

▲鮭取り又はビーシー北部で思わぬ金を儲けたとき。

▲ヘレン事業を開始して好調に向き「ヘレン小林」とまで言われて得意だつた時分。

▲鐵道就働で長い間フォーマンとして勤めたとき。

▲若い頃アラスカ通いの船のコックのヘルプしているとき、コック長が船長とケンカして下船—一躍コック長を命ぜられたとき。

▲カナダに歸化して市民となり選擧權を與えられたとき。（自分の生れ年はカナダの誕生日と同じ年で、カナダの七十五年祭に七十五才の自分が招待された喜びを述べている人もある）

▲一九二六年クイーンシャロット島のバークレー・ベーにおいて、オタワ政府より郵便局長に任命されたこと。

▲息子が英國王の戴冠式に學生代表として渡英したとき。

▲アルバータ州五十年祭に特別手當を與えられたとき。長壽のおかげだと感謝した。

▲總移動で第二世の眞價が認められたとき。

▲戰時中多數の人がカナダを見限つて日本に歸つたとき幾晩も迷い考えぬいて或る晩、山田長政がシャムで決心した一節を讀んでホン然日本行を斷念したこと。

▲第二次大戰が終り、カナダと別れねでもよいことになつたとき。

▲戰後、自分の農地は返還をうけて歸農できたとき（歸還兵の場合）

▲第一時大戰當時、カナダ日本人義勇兵の募集が始まり二百五十餘名の青年が應募、猛訓練が繰り返された頃、指揮官の命令で日本軍歌「四百餘州をこぞる……」を腹のドン底より高唱して晩市内を行進したとき。

▲第一次大戰の時、歸還兵としてガイセンできたとき。

▲日露戰爭、旅順陷落祝のチョーチン行列（ヴイクトリアでは白人の酒場の主人が無料サーヴイスしてくれた）

▲東郷元帥の英國よりの歸途を晩香坡で歡迎したとき。

▲秩父宮を迎えたとき。

▲皇太子を迎えたとき。

▲廣々とした、自由で食料豊かなカナダに生活できることが最大の喜びであると書いている人もあり、「別にこれといつて取り立てて言うほどの嬉しい想い出もない」と返事して來た人も數名ある

在加五十年を思う

トロント　井手律

カナダに生活すること五十年、半世紀の永い期間だ。カナダ國家の繁榮は隆々として英米に伍し、世界の強國として檜舞臺に登場している。長足の進步である。ところが自分はどうかと振り返つて見ると、誠に淋しい壺だ。一体、何を成し遂げたのか、何を社會的に奉仕したのかと考えれば零で、誠に恥かしい思いをするのである。ただ日本より家内を呼び寄せ、家庭を持つて子孫を殘したと云う平凡な事實にしか過ぎない。だが負け惜しみではないが之れでよいだろうと自己滿足を感じている。

元來徒手空けん、柳行李をかついでやつて來た。今に成功して世間を驚かしてやろうと云つた樣な青年時代の野望も排斥とかなんとかクルサイものが常につきまとつて前途をふさぎ、そううまくは問屋がおろしてくれなかつた。今更何をか「グチ」を言はんやだ。ただ然し終始一貫頭に殘つていることは骨をカナダに埋めて子孫の繁榮を見守ろうと云う氣持だ。

此の點は特に總移動以來一般の人々の腦裡にみつちり植え付けられ、今では全加同胞の常識になつている

踏みにじられた路傍の草が春陽をあびてぐいぐい伸び行く姿。其れは第二、第三世の目ざましきカナダ市民としての進展振りである。之れあるかな。五十年、艱難の途の苦勞が慰められ、永い生活が誠に意義あるものだつた、と寧ろ感謝の氣持が湧いてくる。

餘生いくばく。平和なカナダの生活を充分味い樂しみ、感謝と共に天壽を完うしたいと念願している。

冬日さす窓

トロント　西村澄美

次々とかけ来る自動車わが家の　前過ぎ音の小さく消える

風邪で寝ていると、窓の下の朝の道を自動車が幾台も幾台も通って行く。次々と過ぎて行く音を聴いていると面白い。ぴうう…と高まって來た音が家の前を頂點にして、すうう…と消えて行く。ぢうう…すうう…ぶうう…すううつ…と音の起伏がつづいている。

わが心はろ／＼と行く心地すも　ミルクワゴンの蹄道ひつゝ

カッ／＼と馬が引いて行くミルク・ワゴンの音はいかにも朝らしい。機械の乘物では感じられない素朴なあたたかい音である。

をさな子が母に連れられ通るらし　可愛ゆき聲のここに聞える

犬の鳴き聲もする。何處かでラックからコールをおろしているらしい音もする。ふだん何氣なく聴いている音も、しみじみ聴くとそれぞれ面白く、たのしく、どの音も地上のぬくみがこもっている。

裸木となりて搖らげるメープルに　冬日さしつつ靜けき窓べ

ついこの間青葉がさやいでいたように思われるのに窓から見える枝々はもう一枚の木の葉もつけてはいない。風が吹くと、骨ばって搖れる。

見て居れば窓の小枝に雀の子　ついついと來て二つならびぬ

二つ居し雀のついと飛び立ちて　枯木のみ搖る窓となりけり

寢ながら見ると少し窓が高いので、木の枝と向うの家の屋根が少しと、電線と空より見えないけれど。作ろうと思えばこの窓から澤山の歌を拾うことが出來るだろう。今まで何もなかった空に白い雲がぽつかり浮いている。そして少しづつ東に動いて行く。

マニュファクチャラ・ライフの音樂時計さわやかに空を渡りて時を告げ來る

やわらかな心になりて耳澄ます　音樂時計の鳴りている時

マニュファクチャラ・ライフの音樂時計が今日は風の具合でか近く聴える。道を歩いている時、家にいる時、やさしい音樂を耳にすると心があたたかくなる。あの時計は一体誰がつけようと思いつかれたのであろう。

むらさきの野すみれの色に咲き初めし　アフリカンバイオレットよ　い寢つつ眺む

長い間育てていても一寸も花の咲かなかったアフリカン・バイオレットがようやく咲いて來たので、嬉しくて、今日はベッドから見えるテーブルに載せて置く。

葉の蔭につぼみ幾つか見えてゐぬ　むらさきヴァイオレット次々咲かむ

日本の野すみれを想わすやさしい紫の色もたのしいアフリカン・ヴァイオレットと言うのだから、アフリカの野にはこの花が澤山咲いているのだろうかと思ってみたが、そうではないらしい。

歌洪のスタンプ貼りて給わりし　友のお便り枕邊に置く

枕元に置いた手紙をまた手に取ってみる。昨日とどいた日本の友からの航空便である。

四日前に書きて給ひし航空便　ときたる日の日本の近さ

航空便のお便りの紙うすくして　空飛びて來しこれの輕さよ

以前は一カ月もしなければ着かなかった手紙が、この頃は四、五日で來るようになった。手に持てばふわりと輕い航空便は空を飛んで來た輕さを思わせる。遠い日本からはるばるよせて下さる友の心は嬉しい。何のねうちもない私を愛して下さる近くの人々の顔もなつかしく浮んで來る。あの人は今頃仕事場で働いておられるだろう。あの人は家の中で細々と用事をしておられるだろう。一人一人にお禮が言いたい。

窓の外は朝と同じように冬の日がおだやかに照っている。地上の物音も豊かに聴える。私は倖せな思いで、少し眠ろうと、目をつむる。

質問　回答

カナダを好き　恵まれた生活

パイオニアの氏名

▲ビーシー州内五〇名 内夫婦三組

氏名	出身地	年齢	カナダ在住年	入國當時年齢	現住所
飯部豊次	福島	七八	五一	二七	ウイリアムレーキ
飯田木喜代松	和歌山	七五	五五	二〇	カズロー
岩浅松太郎	廣島	八七	六三	二四	デヴアイン
岩浅ヨシ	同	七五	五五	二〇	同
上倉實吉	長野	八四	五九	二五	グランドフォークス
小林竹松	廣島	七七	五五	二二	クインチャロット島
川本三介	山口	七〇	五三	一七	ラングレープレリー
永瀬虎八郎	福岡	九〇	六一	二九	シュスワップ
永瀬ふき	同	七二	五二	二〇	同
中澤秀水	高知	七二	五三	一九	マグナベイ
岡三藏	福岡	六四	五〇	一四	ネルソン
田中實市	廣島	七四	五六	一八	サージナロー
小谷熊太郎	廣島	八〇	五五	二五	カムループス
岡村三次郎	滋賀	七八	五七	二一	同
森政藏	和歌山	六六	五〇	一六	同
中村貞吉	廣島	八八	六二	二六	ヴァーノン
山田貫市	同	六七	五二	一五	同
疋田留吉	滋賀	七二	五四	一七	ケローナ
中野金藏	廣島	六四	五〇	一四	同
山岡岩次郎	滋賀	八〇	五三	一七	同
井上善之助	廣島	七二	五五	一七	新西院地方
稲葉常猪	和歌山	(四	五五	一九	同
高島鐵藏	福岡	|	五三	|	同
津村条太郎	和歌山	七三	五五	一八	同
嶋山福松	同	八二	五九	二三	スチヴストン
庄司彌吉	同	七三	五五	一八	同
小淵與助	千葉	七五	五七	一八	ルル島
久永采藏	福岡	七三	五五	一八	晩香坡
吉隊注達太郎	鹿島	七八	五七	二一	同
江畑源彌	滋賀	七八	五七	二一	ニューデンバ
藤原龜吉	同	七五	五六	二三	同
古川文四郎	同	七二	五五	一七	同
石詰孫衛	三重	九一	五六	三五	同
片岡吉太郎	福岡	八〇	五九	二一	同
木戸力雄	山口	七三	五五	一八	同
小山定次郎	熊本	七六	五〇	二一	同
三宅清三郎	岡山	七九	五五	二四	同
宮田獅子郎	廣島	八一	五五	二六	同
中野文四郎	同	七二	五二	二〇	同
岡田三郎	熊本	七三	五七	一六	同
坂井爲吉	廣島	八〇	五八	二二	同
田原定市	福岡	七八	五五	二三	同
田豊彌力郎	青森	七六	五七	一九	同
田中増彌	滋賀	六九	五二	一七	同
外川猪之助	和歌山	六九	五三	一六	同
遠山本三	東京	七三	五五	一八	同
山田庄平	熊本	七一	五五	一六	同
上田豊太郎	同	八一	五六	二五	同
吉仲作代司	同	七八	五二	二六	同
吉仲タル	同	七四	五二	二二	同

▲アルバータ州内十名

氏名	出身地	年齢	カナダ在住年	入國當時年齢	現住所
桑田龍三郎	廣島	七四	五五	一九	ハイリヴアー
松本好松	鳥取	八三	五三	三〇	クランフオード
伊藤才市	愛知	八〇	六一	一九	同
砂田直太郎	廣島	七七	五六	二一	レイモンド
首藤アサノ	宮城	七二	五四	一八	ピクチユアービユート
田中嘉吉	同	七〇	五五	一五	同
關谷太七	滋賀	六七	五〇	一七	テーバー
上田トモ	廣島	七四	五五	一九	アイオンスプリングス
渡邊幸之助	茨城	七四	五一	二三	エドモントン
山崎文吉	香川	七九	五五	二四	レスブリッヂ

▲マニトバ州内四名

氏名	出身地	年齢	カナダ在住年	入國當時年齢	現住所
早川条三郎	愛知	七四	五五	一九	ウイニペッグ
増田初太郎	神奈川	八八	六二	二六	同
森下吉三郎	和歌山	七二	五五	一七	同
高津俊輔	千葉	七一	五五	一六	同

▲クエベツク州内五名

氏名	出身地	年齢	カナダ在住年	入國當時年齢	現住所
袖淵市太郎	福岡	七八	六四	一四	モントリオール
小西儀太郎	岡山	八二	五九	二三	同
西澤乙次郎	滋賀	七五	五五	二〇	同
宇野幸三郎	同	七七	五五	二二	同
吉田万藏	福岡	八一	五〇	三一	モントリオール地方

▲オンタリオ州内六一名 内夫婦六組 (トロント市内四八名 内夫婦四組)

氏名	出身地	年齢	カナダ在住年	入國當時年齢	現住所
戎崎猛藏	山口	七三	五二	二一	ロンドン
尾崎豊治	神奈川	七四	五〇	二四	同
星野稔太郎	熊本	七五	五五	二〇	ゼラルドトン
井上兼吉	山口	六六	五二	一四	ダンダス
山本雨平	熊本	七五	五〇	二五	ルスヴエン
山本マサヨ	同	七〇	五〇	二〇	同
矢ノ下虎熊	熊本	七三	五五	一八	チャザム
柳本島吉	和歌山	七七	五六	二一	ニピゴン
吉木徳助	山口	八一	六〇	二一	ポートクレジット
兵頭英一	愛媛	八一	五〇	三一	ハミルトン
兵頭敏	同	八一	五〇	三一	同
佐藤惣右衛門	宮城	七九	五七	二三	同
關根ナカ	新潟	七九	六五	一四	同
圓人三之助	福岡	八八	六一	二七	トロント
圓人もと	同	七一	五一	二〇	同
藤本清太郎	滋賀	六八	五〇	一八	同
森岡清一	山口	七〇	五三	一七	同
右本勤市	廣島	七二	五七	一六	同
井手律	佐賀	六九	五〇	一九	同
限藤佐一	廣島	七三	五七	一六	同
稲田茂	鳥取	六四	五〇	一四	同
五百井仙之助	兵庫	七九	五一	二八	同
寺家村作造	廣島	七〇	五二	一八	同
北川松次	同	七八	六一	一七	同
小坂松太郎	同	七一	五五	一七	同
近堂新次郎	和歌山	七五	五五	二〇	同
小山廉造	同	七九	五五	二四	同
小林龜吉	廣島	八〇	六一	一九	同
楠見安治郎	和歌山	七四	五五	一九	同
久芳条槌	山口	八二	五七	二五	同
久芳秋	同	七八	五五	二三	同
盆田基	大分	七五	五一	二四	同
眞崎勘太郎	熊本	八一	五五	二六	同
松野鶴太郎	和歌山	八二	五六	二五	同
宮内熊吉	滋賀	八八	五〇	三七	同
三井幸平	愛知	七二	五二	二〇	同
三木キヨ	福岡	七七	五四	二三	同
森助五郎	滋賀	七二	五五	一七	同
鴨瀬金太郎	香川	七八	五五	二三	同
西川清太良	滋賀	六四	五〇	一四	同
西本富作	山口	七四	五五	一九	同
西村捨彌	滋賀	七四	五九	一五	同
大田新七	廣島	七九	五四	二五	同
大森豊吉	福岡	七四	五五	一九	同
岡田治作	熊本	|	五六	|	同
尾本勇太郎	滋賀	七三	五五	一八	同
佐々木英治	廣島	八二	五二	三〇	同
櫻井愛助	山口	七三	五五	一八	同
島野久太郎	徳島	八三	六一	二三	同
高橋幸一	滋賀	七六	五五	二一	同
立石猪之助	福岡	八〇	五五	二五	同
田中甚彌	滋賀	七一	五八	一三	同
田中辰彌	同	七二	五七	一五	同
土屋仙藏	千葉	八〇	五九	二一	同
土尾アヤ	同	七四	五〇	二四	同
鴎本正信	香川	七七	五五	二三	同
若林與吉	滋賀	七二	五一	二一	同
柳井久吉	熊本	七一	五六	一七	同
米山石次郎	富山	八〇	五八	二二	同
吉田國定	福島	七二	五五	一七	同
吉川サト	東京	六九	五二	一七	同

(他にトロントの藤本政意氏が報告されていたが十一月十日死去)

パイオニーアの氏名

上田豊太郎	同	八一	五六	二五	同
吉仲作代司	同	七八	五二	二六	同
吉仲タル	同	七四	五二	二二	同
小坂松太郎	同	七一	五五	一七	同
近堂新次郎	和歌山	七五	五五	二〇	同
小山廉造	同	七九	五五	二四	同

謹賀新年

創作 冬のある夜

トロント 田中映子

ストーヴの火が消えたのか、急にさすような寒気が身に襲ってきた。加奈はもう何時頃だろうかと思った。窓の枯木がゾウゾウと物すごい音をたてている。ひょっとすると、クリスマスには間に合わないかも知れない日本への小包をやっと包装してしまったところであった。

毎年なら、もうとっくに送っているはずだったけれど、いまの切り詰めた生活費の中からはたった一つか二つの小包を送る餘裕さえなかなか出てこなかった。「夫の俊也が療養所に入っていますから……」と書き送れば、それで申譯がたち、怒らずに済むのであるが、ますみ子や道雄のサンタ・クロースはアメリカから来るもの、と教わられている姪や甥のことを想うと、加奈はどうしても小包を送ってやらねばと熱々しい日々を送っていたのであった。

× × ×

俊也と結婚したのは丁度、日米戦争の始まる年であった。あれから十四年！。静岡、また移動、あてのない旅を續けてやっとチー市に安住の地を求め、落ちつくようになった。

「どうも落ちつかん、落ちつかん」と口癖のように言った俊也も、いまはそれを少しも口にせず、ゆったりとして来たようだった。そしてある夜、俊也は「もう一息さ、随分と苦労をかけたけれど、この調子だとあと二、三年のうちには日本へも歸らせてやれるよ」と妻の加奈にしみじみと語って聞かせたことがあった。

そんなことを聞かされると加奈は明日にでも、それが實現するのではないかとそわそわと年がいもなくはしゃいで暮していた。頑丈そうに見えた俊也が、ふとした風邪がもとで肺を冒され療養所入りをしたのはそれから間もないことであった。加奈に幾日か眠れない夜が續いた。すべてを夫に頼り切っていた加奈であっただけに、夫の發病は大きな痛手であった。行き場のない砂漠の中に立たされているような感じ、そして突風のために吹きとばされてしまうのではないかと思うのであった。

「心配しなくてもいいよ。ダディはすぐ歸ってくるからね」と子供たちに言った夫の言葉が思い出されて、眼頭がジーンと熱くなるのであった。そうしているうちに、あわただしく半年は過ぎた。俊也はさいわい、日々に快方に向ってゆく喜びを加奈と子供はともにわかち合った。どんな困難にもうちかってゆける強い女になったような自信がいつしか加奈の心に宿っていた。

人間はみんな、ある宿命の下に生きていかねばならない、そして加奈のいまの境遇も、これより不幸でないことを幸いと思うようにさえなり得た。

しゅんしゅんとケットルのたぎる音にふと我に返った加奈は、熱いコーヒーでもとガスのセンを止めた。

御題「早春」

トロント 佐育枝

春立ちぬ風寒けれどゆたけくも命わき出づ生氣に充ちて

肌寒く木々の芽はなおかたけれど春立つ氣配にひあかるし

早春の軒端に梅のほころびて清く氣高く名香にも似て

うす寒き野邊にあちこち福壽草可憐な姿春を告ぐるも

暮れ行く年

トロント 三保

にがにがし試練の涙きりていま樂しく思うこの年の暮

暮れゆきしこの年ふかきめぐみなり心も身をも喜びにみち

主の守り祈りにあわせわれいかんみつかいの人さも！たたえて

ニューカナデアン
THE NEW CANADIAN
479 Queen St. W.,
Toronto 2-B, Ont.
(Phone EM. 6-5005)
毎週水土 二回發行
半年三弗 一年六弗
日本文編集者
梅月高市 森研三

クリスマス
新年特別號
〔第一部〕

健在する先驅者百三十名

ニューカナデアンが表明する感謝と祝意

日系カナダ人の先駆者として、在加五十年、半世紀以上にわたり、故國の今日の土台を開拓して下さったパイオニーアの多くはすでに物故されたのであるが、今なお健在して居られる方が幾人あるであろうか？——

ニューカナデアンではこのテーマを取り上げて去る五月紙上に発表し、本人または近親者から氏名、年齢、出身地等を通知していただくようお願いした。それに對する報告は百三十名に達したので、本社では一人一人に手紙を書いて別項第五ページ記載のような質問に對する答を頂くとともに、東京文社の御本家[illegible]氏をわずらわして祝意を表わす些か上げるとともに、このクリスマスと新年特別號を通して、先驅者、開拓者として五十年以上にわたり努力して下さった皆様に深き感謝を表明し、皆さまの幾久しき御健康を祈念する次第である。の記念品を用意して日本から直接に郵送してもらう手筈をきめた。以下はパイオニーア諸氏から得た報告を集計・分類した情報であるが、ニューカナデアンは本社の全てに對する諸氏の御協力に改めてお礼を申

『雄志』をいだいて

二十歳前に初渡航者が大部分

報告された人員

▲ビーシー州内 (内夫婦とも三組)	五〇
▲アルバータ州内	一〇
▲マニトバ州内	四
▲ケベック州内	五
▲オンタリオ州内 (内夫婦とも六組)	六一

▲全部の氏名は第三ページに掲載

百三十名のパイオニーアスを男女別にすると男子百十七名に對して婦人は十三人。これは日本からカナダへの渡航が、まず獨身の男子を先きにして、生活の見極めがつき土臺ができるほどに日本から妻を呼び寄せたと云う、先驅者時代の當然な現象の反影であるというべきである。最も興味あり印象的であるのは、初渡航當時の人々の年齢が大部分は二十歳前であるということである。(二十歳までが六七名、二十一歳から三十歳までが五六名、その他七名)最も若かったのは田中甚彌氏の十三歳で、年齢順に列記すると次の通り。

十三歳	一
十四歳	七
十五歳	四
十六歳	七
十七歳	一四
十八歳	一二
十九歳	一二
二十歳	一〇
二十一歳	一三
二十二歳	八
二十三歳	八

二十四歳 二十五歳 二十六歳 二十七歳 二十八歳 二十九歳 三十歳 三十一歳 三十五歳 三十七歳
七 八 五 三 一 一 二 三 一 一 二

出身地別

百三十名のパイオニーアスを日本の出身地別にみると北は青森縣から南は九州まで日本全土に及んでいるが最高は廣島で、滋賀、福岡、熊本、和歌山という順。

廣島縣	二五
滋賀縣	二一
福岡縣	一四
熊本縣	一三
和歌山縣	一二
山口縣	一〇
千葉縣	四
愛知縣	三
香川縣	三
岡山縣	二
愛媛縣	二
神奈川縣	二
東京都	二
宮城縣	二
福島縣	二
鳥取縣	二
青森縣	一
茨城縣	一
新潟縣	一
富山縣	一
長野縣	一
三重縣	一
兵庫縣	一
德島縣	一
高知縣	一
大分縣	一
佐賀縣	一

在住五十年以上の日系諸氏への祝辭



市民權並に移民省大臣
ゼ・ダブルユ ピッカスギル

謹啓

日系カナダ人のみなさまに、今年もまた年末年始の挨拶をのべる機會が與えられたことは有難いと存じます。

私はとくに、この度において、カナダに五十年以上在住されている「一世」諸氏に深甚なる祝意を表したいと存じます。これら百餘名のパイオニーアが、いまなおカナダの發展に寄與していることを我々は欣快とするところであります。

これらの日系諸氏は移住に伴う不可避の問題に直面したことでありますが、さいわい、日系諸氏はその忍耐さ、新しい國への順應化に努力したかいがあって、いまやカナダ同胞から尊敬と稱讃をうけるにいたりました。

したがって、私といたしては、これら一世諸氏への祝意と、合せて一般日系人にハッピー・シトズンのお祝いを申し上げ得ることを幸いと思います。

敬具



お揃いで

トロントの園入三之助氏(八八)と夫人もと氏(七二)。園入氏夫妻は三年前ニューデンバーで金婚式を擧行、去る十二月四日には八十八のお祝いをした。園入翁は在住六十一年、一九二六年にクインチャロット島パークレー・ベーでオタワ政府から郵便局長に任命された

在加六十五年の

關根ナカ氏(ハ市)が最古參

在加年數を見ると、一ばん永いのはハミルトンの關根ナカ夫人(七九)で、十四歳のとき渡加して在加六十五年。モントリオルの池須市太郎氏の六十四年、ビーレー州の岩瀬松太郎氏の六十三年がこれに次ぎ、在住年數別に人員を列記すると。

六十五年	一
六十四年	一
六十三年	一
六十二年	二
六十一年	六
六十年	一
五十九年	六
五十八年	三
五十七年	一一
五十六年	九
五十五年	四三
五十四年	四
五十三年	七
五十二年	一二
五十一年	六
五十年	一七

九十臺二人

八十八歳四人

年齢別にみるは最年長者はニューデンバーの石詰繁衛氏で九十一歳、ビーレー州シュスワップの永延虎八郎氏の九十歳(夫人は七十二歳)がこれに次ぐ。八十歳臺になると、ヴアーノンの中村貞吉氏、ウイニペグの増田初太郎氏、トロントの園入三之助氏と宮内兼吉氏が何れも八十八歳。年齢順に人數を列記すると次の[illegible]

九一歳 九〇歳 八八歳 八七歳 八四歳 八三歳 八二歳 八一歳 八〇歳 七九歳 七八歳 七七歳 七六歳 七五歳 七四歳 七三歳 七二歳 七一歳 七〇歳 六九歳 六八歳 六七歳 六六歳 六四才
一 一 四 一 一 二 四 八 九 七 一〇 六 三 九 三 二 一四 一二 一三 五 五 四 一 二 二 四 二

海外の同胞に

日本 大田[illegible]子

外つ國の里に在[illegible]て榮わにく　わがはらからの幸き多き

幾千里離れ住みてもふるさとの　永久のさかえを君等や祈らむ

雨につけ風につけてもふるさとを　思う君等の[illegible]かりけり

冬の花

一郎

[illegible]げて咲ける花なし我の[illegible]每日を一輪し[illegible]初雪にまだ白菜の[illegible]